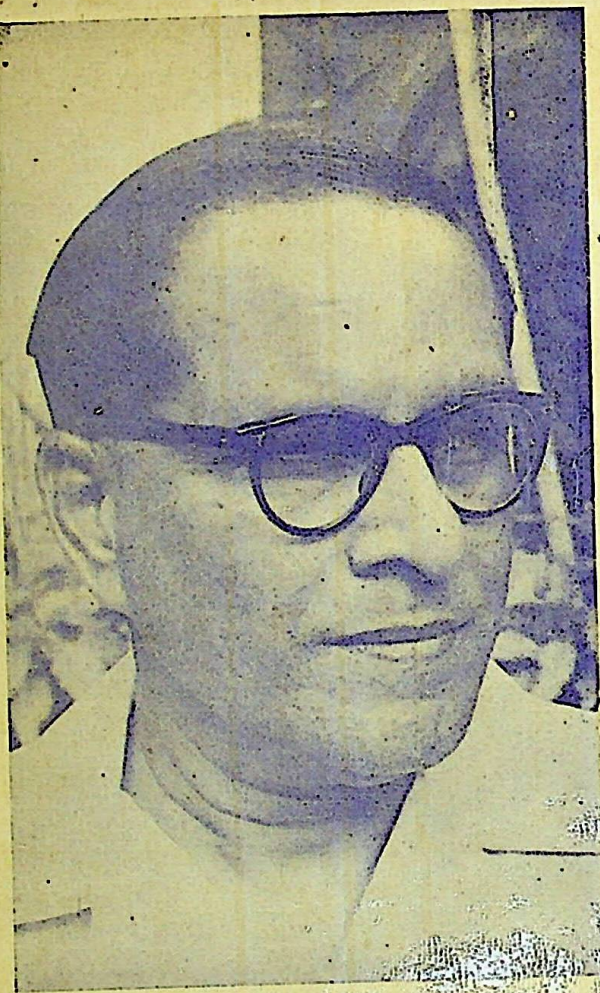


# KULĀRṆAVA TANTRA

M. P. PANDIT

GANESH & COMPANY





#### THE AUTHOR

Born in 1918, M. P. Paudit came, early in life, under the influence of Sri Kapali Sastriar who led him to choose the life of the Spirit. He joined Sri Aurobindo Ashram in 1939 and has been closely associated with the work of Sri Aurobindo and the Mother. As the President of the Mother's Service Society and the Vice-President of the World-Union International, his interests and activities have grown with the years. He has written more than sixty books on various subjects.



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I  
INTRODUCTION

*By*  
ARTHUR AVALON

A



## INTRODUCTION

The Kularnava is a leading and perhaps the foremost Tantra of the Kaula School. It enjoys a great reputation amongst works of its class and as such is constantly cited as an authority. The Chapters of the Text here published number seventeen and the verses total 2058 according as there are included or not vv. 123-144 in the tenth Chapter. The Colophon however states that the portion here printed is only the fifth part of the whole Tantra consisting of 1,25,000 verses. Thus the Colophon of the first Chapter runs—"End of the first Chapter being the first portion of the fifth part entitled Urdhvamnaya Tantra of the great Mystery and most excellent among Agamas containing, 1,25,000 verses entitled the Kularnava Tantra." If this statement be correct I have not on enquiry been able to discover the whole work. Every Ms. which I have come across contains the seventeen Chapters only here printed. Either then the rest of the book is lost or possibly exists under some different names. The Kaulavali which is a compendium by Jnanananda Paramhansa quotes long passages as from the Kularnava which do not occur in any of the texts consulted in the preparation of the present volume. The work has been already twice printed and therefore would not in the ordinary course have found place in these texts according to the original design of the publication. It was found however that the previous editions of this and other Tantras were in general so incorrect that the present edition is



not unnecessary. The former editions were those of Rasik Mohana Chattopadhyaya and of Pandit Jivananda Vidyasagara. The former published at Calcutta the Tantrasara and Tantras in parts, the first of which appeared in the Bengali year 1285 (1878-79) and the edition of the latter was published at the same place in the year 1882. In Rasik Mohana Chattopadhyaya's and Pandit Jivananda's edition of the Kularnava there are twenty-one verses at the end of the Tenth Chapter which do not occur in any of the four Mss. which have been consulted. These have been printed. Both these editions seem to have been based on a single Ms. without any attempt to correct obvious errors in the text. In the preparation of the present texts four Mss. have been consulted lettered क ख ग घ and the texts above mentioned which are based on a Ms. which may be identified as ङ. Of these क is the property of Pandit Amulya Charana Vidya-bhushana. ख belongs to the Rajshahi College. ग and घ have been lent by the Varendra Anusandhana Samiti of which I have the honour to be a member. The Samiti obtained ग from the family of the Tantrik Gurus of Palasa in the District of Malda and घ from the collection of the Bhattacharyyas of Yoshodal in the District of Mymensingh. ङ as stated is the text used in the previous printed editions. In the present edition variant readings of importance have been given in the footnotes. It is however not claimed for the present edition that every difficult passage has been made clear but the obscurities have been so considerably reduced as to render the present edition a practical working text. Another inducement for its publication was the



fact that there is in hand an English translation of the present work and if it is found possible to publish this the Sanskrit-knowing reader can compare the English translation with the Text on which it is based. For this reason the size of the present edition of the Text is that of the proposed translation, which, if published, will be the same *format* as the Mahanirvana.

The Kularnava is worthy of a close study by those who would understand the tenets and practices of the School of which it is a Shastra. Having however regard to the fact that it is hoped to publish a translation of the entire text I have not thought it necessary to give such a detailed analysis of the Tantra as in the absence of such a translation it would have deserved. I therefore only here give such a summary as under the circumstances stated seems sufficient.

The first chapter opens with some fine verses (vv. 1-121). Devi tells Shiva of how men are suffering and asks the means whereby they may be liberated. Ishvara in reply speaks of the Brahman and of the creatures who encircled by Maya are like sparks of fire parts of him. Of these man is the greatest. He is a self-killer who having attained man's estate yet seeks not his true good. "He who does not cure himself of the disease of Hell what will he do when he yet suffering from such disease goes to a place where there is no medicament?" (v. 24). The Lord then dwells on the transitoriness of life and of all things therein. "Prosperity is like a dream, youth is like a flower. Life is seen and is then gone like lightning. How can anyone who knows this yet remain content?" (v 30). Moreover the world is full of evils which arise



from attachment (v 55). Shiva says "Oh Beloved to sleep, to copulate, to eat and other such functions are common to all animals. Man alone is possessed of knowledge. He who is devoid of it is a beast" (v 69). Shun him who is addicted to the pleasures of the world and who yet boasts Brahman knowledge. There are other impostors also. Liberation is not to be got by merely smearing oneself with ashes, feeding on husks and water, exposure to heat and cold and the like. "Donkeys and other animals go about naked. Are they therefore Yogins?" (vv 79-86). No: then gain true knowledge and avoid idle talk. What is the use of Vedas, Agamas and Puranas if one knows not the supreme object of life—(v 89)? "Renowned men dispute among themselves—some saying the truth is ahead and some that it is behind, others again say it is on either side. Some say it is like this, others like that" (v 99). All such bewilder themselves with Scriptures and talk. They lack realization (Pratyakshagrahanam) (v 100). The Sastras are numberless: one should master their essential truth and then put them aside just as he who seeks the grain of paddy throws away the husk and straw (v 103). Real knowledge alone liberates. Ritual and austerities are needful only so long as the Real and the true are not known (v 113). Shiva concludes "What is the use of many words? It is Kuladharma which liberates. Beloved, I have spoken to Thee in brief of the creature and how he should live" (v 121).

Chapter II deals with the greatness of Kuladharma which Shiva has extracted after churning the great ocean of the Vedas and



Agamas (v 10) and which excels all others as the light of the Sun surpasses that of the firefly (v 16). The Yogi cannot enjoy; and he who enjoys cannot know Yoga but in Kuladharma there is both Bhoga and Yoga (v 23). But Kaula knowledge can only be gained by one whose mind is pure and who has controlled his senses (v 33). In v 84-85 Shiva says that the six philosophies are the six limbs of Kula. The Kaula Shastras are based on Veda. "Tasmat vedatmakam shastrang vidhi kaulatmakang priye (v 85)." Many however being ignorant of the traditional teaching of Kuladharma cheat people by their false knowledge (v 116). Moreover the Kula path is full of dangers (v 122). So also the Buddhist Vajrayana is (I may add) compared to a hollow bamboo in which a serpent is placed. It must go up at peril of falling down. He who fails on this path is likely to go to Hell. The Pashu should therefore avoid this method (v 124). Vv 140, 141 cite authorities from Shruti (Rigveda) in support of the doctrine taught.

The third Chapter treats of the Paraprasada mantra that is Hamsah which, as the great Cosmic Breath, pervades the world, opening (v 4) with the assertion that Vedas, Puranas and other Shastras may be preached abroad; whereas the Shaiva and Shakta Agamas are mysteries (v 4). V 10 refers to the four Amnayas or traditions, some portions of which appear in the Tantra Shastras. Urddhvamnaya is not to be learnt by study of the Shastras but from its masters (v 30).

Chapter IV which is a difficult one deals with Mahashodhanyasa. From it as well as other parts of the work may be learnt how rigorous



the Sadhana is which is required of those who are entitled to participate in the Kaula rites.

The fifth Chapter treats of the greatness of Kula. It contains a description of the Kaula substances; the making of wine; the various kinds of wine; its use as Chitta-shodhana-sadhana so that the mind may become Bramagah. V 48 enumerates the fundamental doctrines of this school that "success is attained by those very things which lead to fall" (Yaireva patang dravyaih siddhistaireva chodita). V 50 refers to animal sacrifice: and vv 67, 68 to the necessity of wine and meat in the various forms of worship including the Buddha. V 90 Says "As soma has been ordained a Brahmana should drink;" which other Tantras are said to deny. If this however be done in the ordinary animal way even a Vira will go to Hell (v. 93). Nectar drinking is the union of Kundali Shakti with the Moonchit (Chichchandra). Others are but wine drinkers (vv. 107-108). The true meat eater is he who has merged his Chitta in the Supreme (v. 109). He who controls his senses and unites them with Atma is a fish-eater. The rest do but kill animals (v. 110). True sexual union is the union of Para Shakti that is Kundali with Atma; others do but have carnal connection with women (vv 111, 112).

The sixth Chapter deals with the characteristics of the worshipper, of worship and purification of Kaula substances. Vv 37-46 deal with the lunar, solar, fiery Kalas originating from the vowels, the consonants Ka-kha to Tha-da and the Yavarga respectively; the Kalas of Kavarga and Chavarga, Tavarga, Thavarga, Pavarga and Yavarga and Shavarga. Then follow several



mantras. Vv 63-67 give the Gurus. Yantra is defined in vv 85-86.

Chapter VII describes worship of Vatuka, Shakti and others. In vv. 42-44 the eight kinds of Kula Shakti are enumerated. Vv. 70-75 are noteworthy for they refer to the 36 Shaiva Tattvas and not the Sangkhyan 24 thereby denoting the connection of this Tantra with the former philosophical Darshana. V. 96 prohibits drinking in excess so as to produce unsteadiness of mind. V. 99 contains the oft quoted verse "Drink and drink again" which some erroneously suppose is an invitation to drunkenness: notwithstanding the previous injunction and the warning that he who disobeys it is likely to go to Hell. The verse refers to Yoga "drinking."

Chapter VIII deals with the Chakra and the various forms of Bliss. The Sadhaka passes through these from Arambha to Praudhanta in which state the Chakra is held to Unmana and then to Tata. In Praudhanta everything which is done is an offering to Bhairava (v. 59). Unmana is the state in which the Sadhaka is no longer affected and Tata is the very self of the Supreme Mantra (vv. 83-84). The states up to Praudhanta are waking (Jagrat). Unmana is dreaming (Svapna). Anavastha is dreamless sleep (Sushupti). The seventh Ullasa is Liberation (vv. 94, 95). (Turiyavastha).

Yoga is treated of in Chapter IX. Advaita doctrine in its form Aham Brahmasmi is accepted (v. 32). Jiva is Shiva and Shiva Jiva: the only difference is that one is in bondage and the other not (v. 42). A noteworthy passage which explains some acts which disconcert others say "the Kulayogi behaves in such a way that men



laugh at him and reproach and revile and shun him" (v. 4). But himself doing acts of kindness to all, he roams the earth (v. 75). Kaulika is defined in v. 88. "Oh Thou of beautiful eyes I dwell not in Kailasa or in Meru or in Mandara but I am wherever the knowers of Kula are" (v. 94.).

The tenth Chapter treats of worship on special days and the eleventh with the rules of Kulachara which should be carefully concealed (v. 84). The twelfth Chapter treats of the Paduka Mantra. V. 58 prohibits discussion with Atheists or unbelievers in Veda (Nastika). The subject of the Guru is dealt with at some length. The next Chapter (XIII) continues the subject of Guru (v. 41) and disciple (vv. 1-40) and their qualifications. Amongst other defective persons, men who are lewd, given to drink and stupid are to be rejected. The Guru should realise that he is inseparable (avichhinna) that is one with the Brahman which pervades the whole universe (vv. 67-68). V. 82 refers to the Lingas in the bodily centres and v. 90 gives the eight bonds (Pasha) which bind the Pashu. The Guru is he who by destroying the pleasures of the senses gives Brahman-Bliss (v. 97).

Chapter XIV deals with the testing (Pariksha) of the qualifications of Guru and disciple; and Chapter XV treats of Purashcharana and other matters. Pranayama is dealt with (v. 35 *et seq.*). Vv. 65-69 mention the "defects" of Mantras and vv. 71-72 state the purificatory rites which remove them. The various kinds of Mantras, Siddha, Sadhya and the like are described. V. 96 classifies the letters according to the Mahabhutas. When doing Japa a man should control his



animal propensities, eat sparingly, live hardly, cultivate faith and devotion and fix his mind and heart solely on "That" (vv. 110-113). Chapter XVI deals with rites done for the attainment of various objects of desire. Chapter XVII gives the meaning of a large number of words such as Guru, Acharya, Deshika and so forth and contains a Dhyana of the Guru. At the end of the seventeenth Chapter there is a remarkable passage (v. 103) prohibiting (ordinary persons) from reading the portions of this work dealing with Asavollasa. This prohibition doubtless has been prompted by the desire that such persons should not be led astray and take to practices which might lead to their moral ruin. For it is to be noted that according to the Shastra the Rahasyapuja is not for all and any but for such whom the Guru may consider qualified and have been duly initiated. Except under the conditions prescribed the Sadhana with wine and so forth is prohibited and its accomplishment is admittedly harmful. But under the conditions prescribed this Sadhana is said to be the practical application of the principles of Advaitavada which the Agamas of this school teach.

I desire here to express my thanks for the loan of Mss. to Pandit Amulya Charana Vidya-bhushana, Rai Kumudini Kanta Bandopadhyaya Bahadur, Principal of the Rajshahi College and to the Varendra Anusandhana Samiti.

The next volume of this series will be the Kalivilasa Tantra which is now almost ready for publication. There is also in preparation the very important and previously unpublished Kadimata Tantra or Tantraraja with its



Commentary called Manorama under the editorship of Mahamahopadhyaya Lakshmana Shastri. This I expect to publish in two volumes next year, to be followed I hope by the Tibetan text of a rare and unpublished Buddhist Tantra which deals with the Mandala (Kyil-khor) of Shrichakrasambhara.

I have already the offer of a large number of Texts for this series, more in fact than I can ever print; but I take this opportunity of saying that I shall be pleased to hear from any one who has Manuscripts of sufficient importance to justify their publication. The field of selection will thus be widened with, it is hoped, better results.

CALCUTTA  
13th April, 1916

ARTHUR AVALON



II  
READINGS

*By*  
M. P. PANDIT



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TO  
PANDITJI  
(Puja Sri Nilakantha Mahadeva Joshi)  
IN  
GRATITUDE







## CHAPTER I

### HUMAN BIRTH AND LIFE\*

The *Kulārṇava* is the most frequently cited text in the Tantra literature not only because it is a leading authority on the *Kaula Mārga* which is the most important and daring formulation of the Shakta school of the Agamas, but also because of its comprehensive sweep which takes in all the fundamentals of the Tantra Sadhana, its underlying philosophy and its many implications, ethical and social. Written in the simplest possible style—as indeed all the great *āgamas* are—with telling metaphors and imagery, incorporating many of the gnostic passages in the Tantras, this work of seventeen chapters consists of a little over two thousand verses ranging over a wide variety of topics but always stressing the practical side of the agamic wisdom and calling attention to the urgency of following it in this very life.

The text opens with a question by the Devi, the compassionate Mother of the universe, to Her

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\* *Ullāsa* 1

† Of the many derivations of the word *kaula*, the following cited by Bhaskara Raya (in his celebrated commentary on the *Lalitā*) seems to us the most happy : *kulam śaktiriti proktam, akulam siva ucyate; kule akulasya sambandhah kaulamityabhidiyate*. Kula, Shakti; Akula, Shiva; the relation of Akula with Kula i.e. the harmonious relation of Shiva and Shakti is Kaula.

Thus Kaula Marga is that which accepts and leads to the equipollence of Shiva and Shakti, not Shiva alone or Shakti alone, not to the Static alone or to the Dynamic alone.



eternal Spouse, as to the possible way by which all these creatures involved in an endless round of suffering, birth and death, could obtain release.

There is One Real, says the Lord, He is Shiva the Parabrahman, Featureless, All-Knower, All-Doer, Sovereign of All, Stainless, One without a second. Self-luminous, without beginning or end, without attribute, without change, beyond the highest, He is the *Saccidānanda*. All the *jivas*, the myriad creatures, are portions of Him, like sparks of the Fire\*. Attached to the Ancient Ignorance and regulated by their own volition and action, influenced by their environment, they go on passing from birth to birth. Many are the kinds of births taken by each *jiva* which passes through the several gradations of life on earth e.g. immobile creation, the mobile ranging from insects, the egg-born, birds, animals, men in different stages of development, gods, to the liberated beings†. Of these the human birth is the most important for it is then that one becomes awake, aware of his state of bondage and the necessity of release and is in a position to take steps for his liberation from its hold. He has a self-will and is not totally subject to

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\*"As from one high-kindled fire thousands of different sparks are born and all have the same form of fire, so, O fair son, from the Immutable, manifold becoming are born." (*Muṇḍaka Upaniṣad* II-1-1)

† Mark the position of superiority given to the liberated being over the gods, in the tantric evaluation.

The bodies assumed are of four kinds; *udbhijja*, born from the ground (breaking out), *svedaja*, born of sweat, *aṇḍaja*, of egg, *jarāyuja*, of womb.



the impulses and drive of Nature as are beings lower than him in the scale of evolution. He has a mind that can see and organise.\* The Tantras have it that the human birth is got after going through as many as eighty-four lakhs of inferior births. And even beings higher than man envy his birth† because it is only human life on this earth, which is a field of evolution, that holds the possibility of change, progress and release. The Purana declares that the very gods have to come down on earth and embody

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\* For man, below the god, above the brute,  
Is given the calm reason as his guide ;  
He is not driven by an unthinking will  
As are actions of the bird and beast ;  
He is not moved by stark Necessity  
Like the senseless motion of inconscient things.  
The giant's and the titan's furious march  
Climbs to usurp the kingdom of the gods  
Or skirts the demon magnitudes of Hell ;  
In the unreflecting passion of their hearts  
They dash their lives against eternal Law  
And fall and break by their own violent mass :  
The middle path is made for thinking man.  
To choose his steps by reason's vigilant light,  
To choose his path among the many paths  
Is given him, for each his difficult goal  
Hewn out of infinite possibility.

(Sri Aurobindo : *Savitri*, VI-1)

† " There is no birth like the human birth. Both the gods and the manes desire it. For the jiva the human body is of all the bodies the most difficult to come by. For this it is said that the human birth is attained with extreme difficulty.....It is said in all the Sastras that of the jiva's eighty-four lakhs of births the human birth is the most fruitful. In no other birth can the jiva acquire knowledge of the Truth. Human birth is the stepping stone to the path of Liberation. But rare are the meritorious who come by it." (*Viśvasāra Tantra*)



themselves here if they wish to go up the ladder of Cosmic Existence. All other worlds in creation, the worlds of the gods, of angels and other hierarchies, are set to type; they have a fixed mould and one can only stagnate in that mould however perfect it might seem. It is only on this earth—and that too in a human body endowed with a soul—that one can choose one's line of development and take the means to progress accordingly. It is the articulate soul of man that holds the impulse to progress and gives the direction that makes for his superiority over other orders in creation.

But not all are aware of the precious opportunity afforded by this human birth which is verily the ladder to liberation, *sopānabhūta mokṣasya*. The value of the human body which is the base for progress and realisation is not fully recognised. Wealth, merit and demerit, visits to holy places, all these can be had again and again but not so a happy birth and a sound body. One who is so endowed with a noble birth and rounded limbs and yet fails to avail of it for his uplift is indeed a self-slayer, *ātmaḡhātaka*. This body is meant to be guarded, nourished and built up with a view to achieve the highest end, Liberation. This is the impelling motive for the universal urge for self-preservation which persists in spite of all suffering and misery. One should preserve oneself with utmost effort in order to live according to the right Law, Dharma. Dharma leads to Jnana, Jnana to Dhyana and Yoga which inevitably lead to Mukti, Liberation. Therefore tend the body till you realise the truth of existence.



For the Truth is to be realised here in this life. If here you do not find and work out the means for your release where else is it possible? It is possible nowhere. "Great is the perdition," says the Upanishad, "if here one comes not to the Knowledge."\* It is vain to expect that things will change and improve after death in worlds which are happier than ours. As here so there. "What is in this world, is also in the other." (*Kaṭha Up.*)† The condition in which you live here pursues you elsewhere also; the change or improvement cannot come from outside of yourself. It has to be worked out by yourself from within yourself. The state of your consciousness attained while in the body is also the state of your consciousness elsewhere. The world you reach after the body is shed is determined by the level of the consciousness reached while in the body. "If in this world of men and before thy body fall from thee, thou wert able to apprehend it, then thou availeth for embodiment in the worlds that He creates." (*Kaṭha Up.*)‡ So, as long as the body lasts, exert yourself towards the goal of liberation.

Remember, the body does not last for ever. Age prowls like a leopard, diseases strike like an enemy. Before the limbs lose their vitality and before adversities crowd upon you, take to the auspicious Path. Truly, it is a wonder how men can be so complacent and unmindful when everywhere there is thunder of crash. Time

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\* *Kena Up* II. 5.

† II. 1. 10.

‡ III. 3. 4.



flies without your knowing. Prosperity is like a dream,\* youth like a blossom, life-span momentary like lightning. Even a hundred years is too little; for half the life is spent in sleep and the other half is made infructuous by infancy, disease, misery, age and what not. Lack not in industry for that which is to be obtained, sleep not where you are to be awake. Deluded by Ignorance, man looks not at what he sees, grasps not what he hears, follows not what he reads. He fails to see that with every moment that passes his body decays. The Wolf of Time rushes upon him when he is still prattling of "my children", "my wife", "my wealth", "my relations"†. Death swallows him when he is still thinking of what is done, what is yet to be done and what is half-done. Therefore do today what is required to be ready tomorrow, do in the forenoon what is meant for the afternoon; Death waits not to see what is done or not done. Wise man, do you not see prowling towards you on the route of age, the foe of Death armed with the host of diseases? Cut into by the spear of desire, moistened in the lubricant

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\* "I know of treasure that it is not for ever; for not by things unstable shall one attain That One which is stable." (*Kaṭha Up.* I. 2. 10)

Here on this mutable and ignorant earth,

Who is the lover and who is the friend?

All passes here, nothing remains the same.

None is for any on this transient globe.

He whom thou lovest now, a stranger came

And into a far strangeness shall depart.

(Sri Aurobindo: *Savitri*, VI-1)

"(They) childishly follow after desire and pleasure and walk into the snare of Death that gapes wide for them."

(*Kaṭha Up.* II-1-2)



of sense-enjoyment, cooked in the fire of like and dislike, man is the banquet of Death. Helplessly he swings from birth to death and again from death to birth. He goes from here to there as from house to house. What is sown here is reaped elsewhere. Of a tree that is watered at the roots, the fruits are seen on the branches above. Freedom from desire, non-attachment, is the only way to liberation; all evils are born of attachment\*. Even the Jnanin is moved by attachment, what to speak of lesser people.†

Therefore give up attachment, give it up wholly, *sarvātmanā*, not by the mind alone, but by the whole of your being including your desire-self. If you cannot do it in your weakness, resort to the company of the Good. Holy company acts as medicine. He who has no company of the holy, no discrimination, no pure vision, he is indeed blind, how can he fail to take the wrong path? Engaged constantly in the round of food, drink, sex and sleep, one is no more than an animal. Only he who has knowledge is a man. Be a man, pursue the true object in life, acquire Knowledge of the Supreme Truth.

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\* "In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment comes desire; from desire anger. Anger leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed; from destruction of intelligence he perishes."

(*Bh. Gita.* II-62, 63)

† "Even the mind of the wise man who labours for perfection is carried away by the vehement insistence of the senses." (*Ibid.* II-60)



Engaged ceaselessly in the performance of their respective class-duties and little else, men do not see the Higher Truth. Engrossed in ritual and austerities they know not their own self. Content only with the name, these men delight in the Ritual, are deluded by the repetition of *mantras*, *homas* and elaborate sacrifices.\* And they hope to realise the Highest by austerities emaciating the body! If the ignorant could achieve freedom only by punishing the body, the serpent should lie dead when the ant-hill is struck. Beware of these pseudo-gurus. Intent on amassing wealth, showily, attired in disguise, they wander everywhere as Jnanins and throw others in delusion. Attached to the pleasures of the world, they yet proclaim, 'I know the Brahman'. Fallen both from works and from knowledge, they are to be shunned. Are there no asses and the like to whom home and forest are the same and who wander about naked without shame? Do they become yogins thereby? If men could get liberated by coating themselves with

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\* " 'Come with us', 'Come with us', they cry to him, these luminous fires of sacrifice and they bear him by the rays of the sun speaking to him pleasant words of sweetness, doing him homage, 'This is your holy world of Brahman and the heaven of your righteousness'. But frail are the ships of sacrifice, frail these forms of sacrifice, all the eighteen of them, in which are declared the lower works; fools are they who hail them as the highest good and they come yet again to this world of age and death." (*Muṇḍaka Up.* I-2-6, 7)

† "They dwell in many bonds of the Ignorance, children thinking, 'We have achieved our aim of Paradise'; for when the men of works are held by their affections, and arrive not at the knowledge, then they are overtaken by anguish, then their Paradise wastes." (*Ibid.* I-2-9)



mud and ashes, are all the country-folk who live in mud and ash, freed? Denizens of the forest like deer and other animals live only on grass, leaves and water; do they become yogins thereby? Frogs and fish live all their lives in rivers like the Ganges; do they acquire special merit thereby? Pigeons eat nothing but stone; the Chataka bird does not partake of the water on earth; are they too yogins thereby? Truly, such privations and self-denials are only for deceiving the world. The only means for liberation is the knowledge of the Truth, the Divine. This Truth is not known by those who are plunged in the discussions and debates of the philosophies of the Six Darshanas or caught up in the subtleties of the Sastras. They who have read the Veda, Agama and Purana and yet know not of the Highest Truth of the Divine,—the true object of life—are a fraud, cawing like the crow. With their backs turned on the Real Truth to be known, the Divine, they pore over books ceaselessly, anxiously, saying 'this is to be known', 'this is knowledge', and so on. Indeed, it is to such that the Upanishad sounds the warning: "If thou thinkest that you knowest it well, little indeed dost thou know the form of the Brahman."\*

Lost in the enchantments of poetry, embellishment, style and other artifices, they stand befuddled. The real Truth is one and what they understand is quite other;† one is the

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\* *Kena Up. II.*

† Our mortal vision peers with ignorant eyes;  
It has no gaze on the deep heart of things.

Our knowledge walks leaning on Error's staff,  
A worshipper of false dogmas and false gods,

(Sri Aurobindo : *Savitri*, X-3.)



purport of the scripture and other is what they interpret.\* They speak of high states of egoless consciousness but what they live in is totally different if not the very contrary. They chant the Vedas and dispute among themselves but like the ladle that does not know the taste of the treacle it holds, they know not the Truth. The flowers may lie on the head but it is the nose and not the head that gets their fragrance. Many are they who chant the Veda-Scriptures, but rare is he who is one with their spirit. Forgetting that the Divine Truth is within themselves,† they look for it in the books, like the shepherd who searches for the goat in the well when it is already in the flock. Verbal knowledge is of no avail for the destruction of the delusion of the world. It is only the man of awakened intelligence‡ that can benefit from the Sastra. Without this intelligence, *prajñā*, one can only talk of the Divine Truth being in this

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\* It makes a cloud of the interpreting mind  
And intercepts the oracles of the Sun. (*Ibid.*)

“They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about stumbling round and round helplessly like blind men led by the blind.”  
(*Katha Up.* I-2-5)

† “Manifested, it is here set close within, moving in the secret heart, this is the mighty foundation and into it is consigned all that moves and breathes and sees.”  
(*Mundaka Up.* II-2-1)

“He who knows this hidden in the secret heart, scatters even here in this world the knot of the Ignorance.”  
(*Ibid.* II-1-10)

‡ Yet Light is there ; it stands at Nature's doors :

It holds a torch to lead the traveller in.

It waits to be kindled in our secret cells ;

(Sri Aurobindo : *Savitri* X-3)



direction or that, of this kind or another, but there can be no direct apprehension, *realization*, of that Truth. Can you seize by mere talk? You may spend a thousand years hearing of knowledge in the Sastras, but you will never reach their end. Endless is the expanse of the Sastras, the life-duration is but limited, obstacles are legion; it is wisdom to go straight to the essence of the scriptures, like the swan sipping milk out of water. Study, know their essential truth and then leave them aside like husk after collecting the grain.

Once this essence, this Truth is known all other knowledge is useless. Mukti, Liberation, is not to be obtained by the chanting of the Vedas, nor by the study of the Sastras; Jnana, real knowledge alone can give the liberation. Neither *āśramas* (prescribed stages in life) nor philosophies nor sciences can give the deliverance; only Jnana can give it. And this Jnana is received through the Word of the Guru. All other ways are deceptive, oppressive; the Truth-Knowledge alone is life-giving.

It is a star lighting an ignorant sea,  
A lamp upon our poop piercing the night.  
As knowledge grows Light flames up from within :  
It is a shining warrior in the mind,  
An eagle of dreams in the divining heart,  
An armour in the fight, a bow of God.  
Then larger dawns arrive.....

Man's knowledge becomes God's supernal Ray.

(Sri Aurobindo: *Savitri* X-3)

The supreme Knowledge of the One declared by the Lord, free from ritual and austerity, is to be received through the mouth of the Guru. The Word of the Guru, it must be noted, is the



Voice of the World-Teacher that speaks through him to the disciple. And on knowing thus through the Guru, one is happily delivered from the bonds of the world. This is the *Parā Vidyā* lauded by the Upanishad as distinct from the *aparā*\* which is of two kinds: knowledge derived from the scripture and knowledge born of mental reasoning. The *śabda-brahman*, Veda, is the first and the ideative conception of *para-brahman* is the second. Some prefer non-dualism, *advaita*, and some dualism, *dvaita*. But none of them knows my Truth which is above both dualism and non-dualism, *dvaitādvaita-vivarjitam*.

"Mine" (*mama*) is the term that acts for bondage; "Not-mine" (*nirmana*) is the term that spells release. True work†, true knowledge, is that which frees; all other work gives only fatigue, all other knowledge makes only for artistry.

Talk not of the higher Purpose as long as there be desire, attachment and activity of the senses. Talk of it not as long as there be the agitation of exertion, activity of thoughts and the mind is not steady. Talk not of the higher Purpose as long as you are identified with the body, as long as there is the ego-feeling and so long as there is no Grace of the Guru.

Austerities, observances, pilgrimages, *japa*, *homa*, worship, the Vedas, Agamas and Sastras—

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\* "Twofold is the knowledge...the higher and the lower. Of which the lower, the Rig Veda, and the Yajur Veda, and the Sama Veda and the Atharva Veda, chanting, ritual, grammar, etymological interpretation, and prosody and astronomy. And then the higher by which is known the Immutable." (*Muṇḍaka Up.* I-1-4, 5)

† Ritual



all these are resorted to only so long as the Supreme Truth of the Divine is not attained.

So be minded of the Truth Divine, dedicated to its pursuit, in all conditions, with all effort. Afflicted as you are with threefold distress\*, take to the shade of the Tree of Liberation, on whose branches flower Dharma and Jnana, the Right Law and the True Knowledge, and whose fruit is the World of Bliss.† In a word, the Way of Liberation lies in the Kula-dharma, the Royal Road of Shakti.

This is the truth, this the secret.

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\* Of body, life and mind or material, spiritual and environmental.

† Only when thou hast climbed above thy mind  
 And livst in the calm vastness of the One  
 Can love be eternal in the eternal bliss  
 And Love divine replace the human tie.  
 There is a shrouded law, an austere force :  
 It bids thee strengthen thy undying spirit ;  
 It offers its severe benignances  
 Of work and thought and measured grave delight  
 As steps to climb to God's far secret heights.  
 Then is our life a tranquil pilgrimage,  
 Each year a mile from the heavenly Way,  
 Each dawn opens into a larger Light.

(Sri Aurobindo: *Savitri*, VI-1).



## CHAPTER II

### GLORY OF KULA-DHARMA\*

And what is Kula-Dharma?

Handed down from mouth to mouth in the long stretch of holy tradition, the Doctrine of Kaula is the highest and the most guarded from the profane and the unqualified. Seven are the Ways for the liberation of man. The first is the path of *karma*, the Vedic ritual; this is the discipline for the man of ordinary metal. The second, higher than the first, is the Vaishnava path in which devotion to the Lord, *bhakti*, plays a greater role than works and is meant for a higher competence. Third, the Shaiva which is more a path of meditation and *jñāna*, knowledge, than anything else. These three orders or successive stages of discipline are meant for the ordinary category of seekers, without any special qualification, the *paśu*, creature who is bound by the bonds of existence, *pāśa*. The fourth is the Dakshina, the path where *karma*, *bhakti*, *jñāna* are *skilfully* harmonised and synthesised; the fruits of the first three are organised and conserved. Higher than the Dakshina is the *Vāma*, the *reverse* path where the natural turn outwards, *pravritti*, is turned inward, *nivritti*, to the source of all and everything in creation is looked upon and used as the means for the return to the One Consciousness that bases all and governs all. The process is one of inner identification of oneself with the One

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\* *Ullāsa* 2



Divine not only in its poise of self-existence but also in its movement of manifestation. These two paths or stages (Dakshina and Vama) are for the man who has evolved into a higher competence, the man heroic who can struggle and fight the nether forces of Ignorance in the battle for the Divine, the *Virā*. Still higher than Vama is the Siddhanta, the stage or path where things are finally determined as to their real nature and the direction of one's own goal and the knowledge so arrived at is prepared to be embodied in all the parts of the being and in all one's consciousness. This stage and the one that succeeds, the last, is for the highest type of the seeker, the *divya*, the godly type, who is superbly fitted to tread the highest path in a consciousness that is rapidly nearing the divine Consciousness itself. This highest of all is the Kaula, the most secret, the most preeminent Path. There is nothing higher than the Kaula which is the essence of all essences, the very Shiva, the Holy Doctrine that has come down heard from ear to ear. It has been extracted from the Ocean of the Vedas and Agamas with the churning rod of Jnana by Shiva himself who knows the essence of all. Into this Kula-dharma lead all other paths. As the footprints of all animals get lost in the footprint of the elephant so do all philosophies get absorbed in this Doctrine.

No doctrine, no path can really compare with this Sun of Kaula. In other paths great is the need of travail, struggle, strenuous study; but not so in the Kaula. Here the result is direct and swift. In the others a yogin cannot take the enjoyment of the world created by the Divine,



he cannot be a *bhogi*; and one who is in the midst of the world cannot be a yogin, an active aspirant for the Divine. But here in the path of the Kaula, both *yoga* and *bhoga*, union with the Divine and participation in His manifestation, have a happy meet. What is called sin, evil, is turned into a force for good, the very round of the world, *samsāra*, becomes a means for release, *bhoga* turns into *yoga*, *bhogo yogāyate*. Even the Gods of the higher worlds like Indra, Rudra, Brahma follow this path of Harmony of Shiva-Shakti, Pure Consciousness and manifesting Power, what to speak of men? So, should you aspire for Fulfilment, give up all other creeds, all other ways, and take to the Kula.

But the Kula is not to be had by any one and every one. There are certain conditions to be ready before the truth of the Kula could be revealed. One must have matured in mind and nature as a result of study and discipline undergone in the previous lives. Only to such a person does the Knowledge dawn without being taught and explained by others. For one's mind, one's inclination and proclivity depend entirely upon what has gone before, what has been prepared in the past births. According to that preparation, that evolution, forms the readiness of man. External instruction is of little avail. The second factor is the degree of purification and subtilisation of consciousness that one has undergone as a result of *japa*, repetition of sacred *mantras* of whatever persuasion.\* Third, the extent to which one is freed from the deforming elements of Ignorance and Ego as a combined

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\* Shaivite, Vaishnavite, Shakta, Ganapatya, Saura etc.



result of previous austerity, self-giving, sacrifice, repetition of holy names, observances and similar acts aimed at ridding oneself of animal propensities and the like. So too there must be devotion and faith in the Deity, in the Guru and above all, the Divine Grace should pour on him.

Thus to one of purified consciousness, calm, active in the ways of the spirit, devoted intensely to the Lord and His Revelation of the Kula, of high faith, humility, cheerfulness, dedicated in life to Truth and obedient to the commands of the Guru, does the Kula Knowledge reveal itself. It is not attained by the undeserving nor does it stay with them.

The Guru should first awaken the disciple, prepare him and then reveal this high Knowledge productive of the highest good for both, and effective for immediate liberation in this very birth. Alone by itself, unaccompanied by ritual, observances of *āśramas*, the Kula-Dharma is capable of leading to the final Release. Even if you lack the full knowledge of this Doctrine, faith and dedication to it is enough to deliver. Break the Kuladharma, it will break you; guard it, it will guard you; adore it, revere it, it will show you the same consideration. The right attitude for the seeker of the Truth of this lofty Path is: 'Let my people look askance; let my wife and children forsake me; let men deride; let the kings punish; but I shall be steadfast, O Supreme Deity, I shall serve and ever serve Thee with mind, speech, body and act, I shall not leave Thy Law.' Such a man whose faith and devotion are unshakable even in the midst of all adversity, is verily adored by the gods and over there he shall become Shiva.



Though constantly afflicted by disease, by poverty, by misery, he who waits upon the Divine Mother with ardour, he attains to the high state. The Divine Law as promulgated in the Kula shall not be forsaken whatever your state, whether you receive praise or blame, whether you stay rich or poor, whether you depart today or at the end of the Age.

To live is in itself a small matter; the trees live, the birds and the beasts also live. But only he lives meaningfully whose mind is settled in the Law of the Kula. Of him who is away from the Kula dharma, days come and pass; like the bellows of the smith he heaves but does not live.

Who, then, is the Kaula? Bestowed with the Grace of the Guru, shorn of his evil legacy by means of the initiation, delighting in the worship of the Shakti, he is the true Kaula. In such a fortunate one does the Knowledge of the Kula take root and grow luminous.

All the leaves in sacred waters, all visits to places of Light, all performances of ritual lead to entry into this Kula Dharma. And they who once enter into the portals of the Dharma of the Kula do not pass into the womb of birth again. The supreme Knowledge is given "To those who are dedicated to the Kula," says the Lord, "to those great ones, I give the Knowledge supreme at the final hour."

The glory of the Kula-Dharma is known only to those who are devoted to the Divine Mother, even as the taste of the moon-bliss is known only to the Chakora bird and to no other. Only those who know the heart of things cherish the Kula-Dharma; the moon is



held high on his head by Shiva but the same moon comes to be swallowed up by the evil Rahu (planet).

This world is constituted of both Shiva and Shakti, Consciousness and Power, and established in such a world is the Kula-Dharma which is therefore the highest of all. It bases itself on the truth of both, Shiva and Shakti, and therefore it is the most true, most wholesome. "The Six Darshanas", says the Lord," are my six limbs. He who differentiates among them cuts across my body. For the same reason the Darshanas (deriving from the Veda) constitute the six limbs of the Kula. Know therefore the Sastra of Kula is none other than the Sastra of the Veda, *vedātmakam śāstram viddhi kaulātmakam.*" One is the Divine which yields the fruit in the diverse philosophies; and it is the same Divine that gives happiness and release in this Kula Path as well. The Kula needs no proving to establish its excellence; the immediate fruit it yields is a sufficient justification for its claim to be the highest Sastra. It is open to all to verify its claim. Whoever knows of what is beyond or what will happen to whom? That which gives immediate fruit here, the direct realization, is the highest Teaching.

This is the Knowledge outside the pale of men in the ordinary run, the *paśu*. Neither is it for those whose actions in the past births have forged strong bonds of sin : not for them is the Grace of the Guru or the Knowledge of the Kula. A sinner, even though directed to the path of the Kula does not turn to it; but the man of merit resorts to the Kula even though he be prevented from it. This is the one means revealed



by the Divine for the achievement of both enjoyment and liberation, participation and renunciation, spoken of by the Veda and the Agama.

But it is well nigh impossible to understand the Kula in its pristine truth unless favoured by the grace of the Divine Mother. Even the gods are deluded otherwise. "Wine to be drunk, flesh eaten and the fair face to be seen—this indeed is the object, this the way to be followed", many wrongly think. Deluded in themselves, bereft of the guidance of the Guru, they delude others too.

If by mere drinking of wine one were to attain fulfilment, all drunkards would reach perfection.

If mere partaking of flesh were to lead to the high estate, all flesh-eaters in the world would come by immense merit.

If liberation were to ensue by mere cohabitation with woman, all creatures would stand liberated by female companionship.

It is not the Kula Marga that is to be denounced, but those who do not tread it in the right spirit. One is the way that is laid down for the Kula from on high and quite other is the way followed by fools deeming themselves wise. You may walk on the sharp edge of a sword; you may hold to the neck of a tiger; you may wear a serpent on the body; but to follow aright the way of the Kula is much more difficult.

Vain is the drink—drinking liquor. It is a great sin forbidden to man. Similarly, the eating of flesh for its own sake. He who gives and he who partakes are both guilty of heinous



act. It is only when things are processed through the prescribed ritual and the partaker undergoes the prescribed self-modification, that the right results accrue.

This felicitous and sure means for liberation, while yet living, is there preserved in the Kula Sastra which is declared by none other than the Supreme Lord, Shiva. This is the Standard, the Law to be followed unquestioningly, without riddling it with doubts. The Sruti stands testimony to the authority and governance of this Law. The Veda is replete with corroborations of the key-truth of the Kaula : an utter consecration of the joy of life, in its myriad jets, to the Master-Enjoyer, the Divine.



### CHAPTER III

## URDHVAMNAYA AND ITS GREAT MANTRA\*

Eternal and universal is the Lord. So is His Truth eternal and universal. To suit the different times and different climes in the course His manifestation, He has promulgated the Law in varied forms. These are the Great Traditions, *āmnāyas*, sure means of liberation, spoken by the Lord through His Five Faces, modes of expression suited to His different moods of Being.

Facing the East was spoken the Purva-amnaya whose central truth is that of creation, *sr̥ṣṭi*, Path that of Mantra Yoga, and whose principles are twenty-four in number. Facing South, was declared the Dakshina-amnaya whose central truth is the maintenance, *sthiti*, of what is created, Path that of Bhakti, and whose principles are twenty-five in number. Facing the West was declared the Paschima-amnaya whose central truth is destruction, *samhāra*, of what has been created and maintained, Path that of Karma, and whose principles are thirty-two in number. Facing the North was declared the Uttara-amnaya whose central truth is Grace, compassion, Path that of Jnana, and whose principles are thirty-six in number. Facing Upward was declared the highest and the best of all, the *Urdhva-āmnāya*, whose truth is Brahman itself, the Brahman in

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\* *Ullāsas* 3 & 4



its utmost fullness. It is the most guarded secret teaching. The Vedas, Sastras, Puranas can be made public, but the Shaiva and Shakta Agamas are not to be so done. Of these the Kula Sastras are more secret and of these again the most secret is the Urdhva-amnaya. All-satisfying, it is the most direct form of Shiva Himself.\*

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\* Some of the Tantras speak of a further, sixth, Amnaya, the lower and hidden *adhāmnāya*. Citing from the *Devyāgama*, the *Tantra-rahasya* says: "The face in the East (that is in front) is of pearl-like lustre with three eyes and crowned by the crescent moon. By this face I (Shiva) revealed (the Devis) Sri Bhuvaneshvari, Tripura, Lalita, Padma, Shulini, Sarasvati, Tvarita, Nitya, Vajraprastarini, Annapurna, Mahalakshmi, Lakshmi, Vagvadini, with all their rites and Mantras.

The Southern face is of a yellow colour with three eyes. By this face I revealed Prasadasadashiva, Mahaprasadamanttra, Dakshinamurti, Vatuka, Manjughosha, Bhairava, Mritasanjivanividya, Mrityunjaya, with their rites and Mantras.

The face in the West (that is at the back) is of the colour of a freshly-formed cloud. By this face I revealed Gopala, Krishna, Narayana, Vasudeva, Narasimha, Vamana, Varaha, Ramachandra, Vishnu, Harihara, Ganesha, Agni, Yama, Surya, Vidhu (Chandra) and other planets, Garuda, Dikpalas, Hanuman and other Suras, their rites and Mantras.

The face in the North is blue in colour and with three eyes. By this face, I revealed the Devis, Dakshinakalika, Mahakali, Guhyakali, Smashanakalika, Bhadrakali, Ekajata, Ugratara, Taritni, Katyayani, Chhinnamasta, Nilasarasvati, Durga, Jayadurga, Navadurga, Vashuli, Dhumavati, Vishalakshi, Gauri, Bagalamukhi, Pratyangira, Matangi, Mahishamardini, their rites and Mantras.

The Upper face is white. By this face I revealed Srimattripurasundari, Tripureshi, Bhairavi, Tripura-bhairavi, Smashanabhairavi, Bhuvaneshibhairavi, Shatkuta-



Each Tradition has its own God-given Mantras and sub-mantras leading to Enjoyment and Liberation, *bhukti* and *mukti*. The fruit of each Mantra is granted by the Deity presiding over that Mantra. And all these Deities that are adored and waited upon are none else but the emanations, portions of the Lord and his Spouse, Ishwara and Devi. The truth of all the Mantras is known to the Lord alone and it is only out of His grace that man comes to know of it.

Any one of these \* Four Amnayās is enough to lead one to liberation. And if one were to know all the four he would become the very Shiva himself. But higher than all the four Amnayās put together is the *Urdhvāmnāya* which is so called because it is High, *ūrdhva*, among all the dharmas, because it takes up, him who is below, *adhastah ūrdhvam*, because it is above the nether sea of *samsāra* and because it can be practised only in a higher way of being, higher state of consciousness. It is the direct single means for liberation, yielding a greater fruit than all the other Amnayās, supreme. "Even as I am to be adored above all others,"

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bhairavi, Annapurnabhairavi, Panchami, Shodashi, Malini, Valavala, with their rites and Mantras.

The sixth face (Below) is lustrous of many colours and concealed. It is by this mouth that I spoke of Devatasthana, Asana, Yantra, Mala, Naivedya, Balidana, Sadhana, Purascharana, Mantrasiddhi. It is called Ishanamnaya." (Sir John Woodroffe: *Shakti and Shakta*)

According to the *Niruttara Tantra*, the Purva and Dakshina Amnayes are meant for the Pashu sadhaka, the Paschima Amnaya for both the Pashu and Vira, the Uttara Amnaya for both the Vira and the Divya and the Urdhva Amnaya is for the Divya.

\* The Purva, Paschima, Dakshina and Uttara Amnayās.



says the Lord, "so is the Urdhvamnaya to be cherished above all other Amnayās." "Like Vishnu among the Gods, Surya among the luminaries, Kashi among places of pilgrimage, Ganges among the flowing rivers, Meru among the mountains, Sandal among the trees, Ashvamedha among the sacrifices, Gem among stones, sweet among tastes, gold among ores, cow among the quadruped, swan among birds, Sannyasa among the Ashramas, Brahmana among classes, king among men, head among limbs, musk among fragrances, Kanchi among the cities, Urdhvamnaya is the most excellent among all the Laws."

One comes to it as a result of merit won in several births. It is not to be known from Vedas or Agamas or Sastras or Puranas, however exhaustive they may be; neither by sacrifices, nor austerities nor visits to pilgrim centres nor even by means led by Mantras or herbs. It can be known only through the mouth of the Guru. Look for him, the Guru who knows all, fount of compassion, endowed with all auspicious signs who knows superbly the Truth of the Urdhvamnaya, then from him receive the Knowledge.

Obtaining full knowledge of the Urdhvamnaya from the Word of the Guru, you shall attain liberation in this very life according to the mode of the Scripture. You will be blessed. Where you live there shall reign Plenty, the victory of Sri.

The great Mantra presiding over the Urdhvamnaya is the *Sriprāsādaparā* Mantra, the *Hamsa*. In this Mantra, the *Ha* stands for Shiva, the Purusha, the He and *Sa* for Shakti, the Prakriti, the She. Both together make the



Creation and are so present in each form in creation. Each breath of its life in its outgoing movement, expiration, spells the *Ha*, and in its indrawing movement, inspiration, spells the *Sa*, thus automatically repeating \* the Mantra of the truth of its existence.

*Hamkāreṇa bahir yāti sahkāreṇa viśet punah*

*Hamseti paramam mantram jivo japati sarvadā.*

*(Niruttara Tantra)*

All life, all pulsation in creation throbs with this mighty declaration of the biune Truth of Shiva-Shakti, the eternal He and the eternal She at play in Manifestation. This Mantra is the living form of the Shiva-Shakti. From Shiva down to the worm, the lowest creature, it pervades the entire creation through the mode of the Life-force in all living beings, in the form of inspiration and expiration. Without this great Mantra-Rhythm the worlds would not be, even as without wind the cloud cannot be in the skies. All this Creation, mobile and immobile, is textured by this great Mantra; it is inseparable from the Mantra like air from the fan. Like sprout in the seed, oil in the seasamum, heat in the fire, light in the sun, moonlight in the moon, fire in the wood, fragrance in the flower,

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\* Hence called *ajapā*, for there is no special effort to repeat, to do the Japa of it. *Hankarah pumān proktah sa iti prakṛtiḥ smṛtā, ajapeyam matā (Prapancasāra).*

The Jiva comes out with the letter HA and gets in again with the letter SA. This Jiva always utters the mantra "HAMSA" "HAMSA". The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the yogins. (*Dhyānabindu Upaniṣad*).



moisture in the water, meaning in the word, Shakti in Shiva, butter in milk, taste in fruit, sweet in sugar, cold in camphor, like grace and control in the Mantra, deity in idol, reflection in the mirror, movement in the wind, is the universe situate in the great *Prāsādamantra*. As the tree exists subtly in the fig-seed, the whole Brahmanda (creation of Brahman) is held in the great Mantra. Just as even things excellently cooked and juicy are not tasty without salt, so too Mantras that are not conjoined with this great Mantra do not yield fruit, as they are devoid of their own potency.

Bewildered by the great Maya, even the gods wander without direction in the maze of the varied Sastras. But he who develops firm faith and devotion in the Guru, who is but the Lord's own form, and knows this great *Prāsādaparāmantra* from him, gets sure release. For this, indeed, he should have done the Mantras of the several paths of the Four Amnayas in his previous births and matured to wait upon the command of the Guru. He is free from the cloak of sin, pure of soul, dear to the Guru and gets to know the great Mantra from the Guru. Gods like Brahma, Vishnu, Rudra and Indra, Guardians of the Quarters like Vasus, Rudras, Manu, Moon etc., Munis like Markandeya, Vasishtha, masters of Yoga like Sanaka, liberated beings like Shuka, inhabitants of the higher worlds like Yakshas, Kinnaras, Gandharvas, Siddhas, Vidyadharas have attained to the fruit of this Mantra and repeat it even today. To him who repeats this Mantra comes capacity, reverence, knowledge, lustre, happiness, freedom from disease, kingdom, heaven, liberation; he



surpasses the very gods. Though he may do no ritual, the knower of this Mantra, walks a happy path which not all the followers of Dharma can hope for. By the repetition of this Mantra, *parāprāsāda Mantra*, the *paśu* becomes the *paśupati*, the creature becomes the Lord. He who knows the truth of this Mantra comes to know the truth of both Shiva and Shakti. Even a lowly man, if he knows this Mantra, can instal the Deity in images and the like. Whatever the knower of this Mantra does, wishes, speaks, that becomes *tapas*, *dhyāna*, *japa*.

"Whoever knows this Paraprasada Mantra," says the Lord, "loaded with the tradition and received through Initiation, he becomes Myself." "All these worlds, fourteen in number\*, with all that is mobile and immobile, are stationed in the body of this Mantra. The place where such a knower stands becomes a holy centre up to the distance of ten Yojanas. There is no distinction of class with this Mantra. Whoever repeats it, whatever his class, whatever his state, he gets liberated. Whether done while walking or standing, waking or dreaming, it is not without fruit. Thousands are the Mantras which have

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\* In the ancient Indian system the Creation is conceived in fourteen worlds : Bhūh (earth), Bhuvah (skies), Svah (heaven), Mahas (World of Light), Janah (of Delight), Tapah (of Consciousness), Satya (of Truth-existence) constituting the upper hemisphere ; and Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala, Patala—making up the lower or nether région. Below the lowest is the Lord holding up the entire series of the manifested worlds : he is there in the form of Sesha, the Mighty Serpent Power carrying the Universe on his Hood. The Divine is there behind the lowest as in the highest.



each its own single fruit; but this King of Mantras gives the Complete Fruit."

"Know it," says the Lord, "Sachi and Indra, Rohini and Chandra, Svaha and Agni, Light and Sun, Lakshmi and Narayana, Vak and Brahma, Night and Day, Agni and Soma, Bindu and Nada, Prakriti and Purusha, Support and the Supported, Bhoga and Moksha, Prana and Apana, Word and Meaning, Injunction and Prohibition, Happiness and Misery, all these manifestations that go in pairs, the constant Duals of the presiding and effectuating poises are forsooth Ourselves. All forms male and female are but emanations of Us Two. Embodying this biune Truth of Ourselves is the Great Mantra that courses everywhere."

The One Truth, formless, beyond the reach of thought, the Para Brahman, Eternal, void of parts, void of taint, void of attribute, like Ether, Infinite, Imperishable, Inaccessible to mind and speech, shines forth in the conjunction of the Great Mantra and its profound meaning.

This, then, is the crest-jewel of all Mantras, being a form of the Supreme Reality, standing for Sacchidananda, constituted of Shiva and Shakti, yielding both Enjoyment and Liberation, with and yet without Works, with and yet without Guna (attribute),—this is the supreme Mantra by repeating which man obtains Fulfilment without fail.

This is the one Mantra without peer. This is the supreme knowledge, this the supreme Tapas, this the supreme Dhyana, this the supreme Worship, this the supreme Diksha, this the supreme Japa, this the supreme Truth, this the supreme Vrata, this the supreme Yajna, this the supreme



Beyond, this the supreme Glory, this the supreme Fruit, this the supreme Brahman, this the supreme Goal, this the supreme Mystery, the Truth, aye, the Truth. Know this of the Great Mantra and be ever dedicated to it. Following the order laid down by the Agamas, beginning with the prescribed way of worship, repeat *Sriparāprāsāda* Mantra a hundred and eight times.

The more you repeat this Mantra the more extended are the fruits, temporal and spiritual. Therefore with entire effort, in all conditions, at all times, must you repeat the Sri Prasada Para Mantra.

It is called *prāsāda* because it wins the benign Grace anon, *prasādakaraṇāt*; it is called *parā* because it is above all other mantras, *parattvāt sarvamantrāṇām*. The Rishi of this Mantra is the Supreme Shiva Himself, the Metre is Gayatri which manifests the Unmanifest, the Deity is She who is the Supreme Sovereign of all Mantras.

There is no truth higher than the Guru, no Godhead greater than Shiva, no Science greater than the Veda, no Philosophy equal to the Kaula, no Knowledge greater than the Kula, no happiness greater than Jnana, no worship greater than the Puja of eight limbs, no fruit greater than Mukti. And Mukti, par excellence, is obtained swiftly and directly by the Grace of the *Sriprāsādaparā* Mantra. This is the truth, the sole truth, the indubitable truth.



## CHAPTER IV

### THE FIVE M'S AND THEIR FULL SIGNIFICANCE \*

The ingredients to be used in the worship of the Devi are of many kinds. These comprise, in the Kaulachara, *madya*, wine, *māmsa*, meat, *matsya*, fish, *mudrā*, grain, *maithuna*, woman, well known as the Five M's, *panca makāras* (each item beginning with *ma*). The Sastra prescribes in meticulous detail, the types of vessels to be used on different occasions, the metal or substance of which they are made, their dimensions; the several kinds of grain, the proportion of their mixing and the manner of their cooking; the preparation of different kinds of wine from different substances according to different formulas. Wine here is primarily used as an agent for the release of the senses from their engrossment in their outer objects. The surface faculties and sensibilities constantly exposed to the shocks and occupations of everyday life are temporarily suspended and the deeper, the larger, the subliminal ranges of consciousness are opened up making it easier for the practisant to get a hold in the inner recesses and work for the culture and the purification of the being. It is a means, says the *Kularnava*, for the purification of the mind and consciousness, *cittaśodhana-sādhana*. In its fragrance is activated the *icchāśakti*, the power of will, in its taste is awakened the *jñānaśakti*,

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\* *Ullāsa* 5



the power of knowledge, in its absorption the *kriyāśakti*, the power of action, and in the delight of its taking the supreme state.

The several kinds of meat are also specified. But it is made clear that meat is to be used only for the purposes of this ritual. No creature shall be harmed for one's own sake, one's own enjoyment. All depends upon the purpose; not even a blade of grass shall be cut without a worthy purpose. What is called sin becomes a merit if it is done for a higher purpose even as what is considered uplifting becomes a force for binding if done in disregard of the higher Truth. Rightly used, rightly directed, the very means of fall become the means for rise, *yaireva patanam dravyaih siddhistaireva*. What is important is the spirit in which things are used, the ceremonies conducted and worship offered; it is the inner consecration and not the outer ritual that is paramount; they are beloved of the Gods who are dedicated in the inner sacrifice, *antaryāga-niṣṭhā priyāh*. It is when these ingredients are consecrated and offered with devotion that there stirs in the heart of the sadhaka, the supreme form of the Lord and His Spouse in the figure of Sat-Chit-Ananda. This Bliss experienced within is not seizable by thought or speech. In this condition there is as it were an invasion, a possession, by the Dynamic Shiva, Bhairava, and there ensues an equality of eye towards all. The Self veiled by the delusion of Maya comes to be perceived as a house concealed by darkness is seen in the light of a lamp. Not intoxication, not disorderly functioning of the senses, but a withdrawal from external, petty preoccupations and a



relaxation into the folds of a lighter and larger consciousness that sees and feels less constrictedly, more universally, is the immediate result of the correct ritual of wine.

Wine is not to be taken as wine nor flesh as flesh; nor is it permissible to partake in the ceremonies as a mere human animal ridden with greed and desire. The Wine is the Shakti, the Divine Dynamism, Flesh the Shiva, the Divine Substance, and he who partakes is none other than Bhairava himself, the Divine Enjoyer. The bliss, Ananda that arises when all these three are fused in the consciousness of the practisant is real release, *mokṣa*. Ananda is the intimate form of Brahman and it is there installed in each individual body; wine brings out, releases into manifestation this indwelling Bliss. This is the reason why yogins take in the sanctified wine.

There are conditions to be fulfilled before one is fit to take this wine. One must be free from all doubt, free from fear, brave of spirit, above dualities, above curiosity, one must have arrived at a definite and conclusive understanding of the wisdom of the Scripture. In such a person alone the partaking of wine, processed and sanctified by the charge of the Mantra, awakens the sense of godhood which unties the knots of life.

To be otherwise, to do otherwise, is simply to be drunk. Worship the Gods and the Manes in full accord with the prescribed way of the Scripture, remember the Guru and dedicate before partaking of the meat and the wine. Wine is to be received only for the benefit of the Gods who claim the Enjoyment and for steady-



ing the contemplation on the Divine, by releasing the mind from the tethers of the earth. He verily sins who drinks out of desire. Wine is to be taken for the flashing of the meaning of the Mantra and for the concentration of the mind and for the removal of the bonds of birth. He sins who takes to wine and the like for pleasure. Wine, says another Tantra, should be taken only as long as the mind remains merged in the Deity (*yāvat syān manolayah*). The *Mahānirvāṇa* lays it down that wine is to be taken only as long as the mind is not shaken and the sight is not affected. To drink more is to drink animally.

Completely free from greed or desire in yourself, with love make the Deity partake, *prāśayet*, make Her drink, not drink it yourself. Partaking of these ingredients, says the Tantra, at any other time except on this holy occasion of dedication and worship is condemnable.

Then, in a significant passage, the text declares that just as the partaking of Soma is enjoined upon the Wise in the Sacrifices of the Veda, so is Wine to be partaken on these occasions (of worship), Wine that gives both bliss and release. Now, Soma in the Vedic context means, as all know, not merely the juice extracted from the plant of that name. It is that only externally. The sap that is extracted from the plant and offered to the God is only a symbol and an outer figure for the delight of all life-experience distilled by the soul of the Yajamana and offered to the Divine for its acceptance as the acme of its consecration. Like Soma of the Veda is the Wine of the Tantra. It is something within, the flow of delight that courses through the veins that is to be articu-



lated, given shape, concretely felt in the consciousness and offered in that experience. The outer substance is merely a supporting figure, an occasion and impulsion to the inner experience. This will be still more clear a little further on.

The wine, says the Tantra, is not to be drunk in the manner of the animal drinking, *paśupāna vidhau*. Unless the Dynamic Lord is invoked, worshipped and the dedication is sanctified by the prescribed ritual of Mantras which includes their repetition, invocation of the Deities presiding over them, identification of oneself with them and the merging of oneself in their rhythms—a too elaborate and exhaustive preliminary, one should think, for the mere pleasure of a drink!—unless the Feet of the Supreme Guru are invoked and duly worshipped, unless the science of the Divine worship is thoroughly known, one has no right to participate in this ritual. To hell he goes who dares to infringe these conditions and seeks to enjoy the wine. Such a sinner, libertine that he is, shall be shunned. For him there is fulfilment neither here nor there. Drinking of wine that is not sanctified is as reprehensible as rape.

One whose being is overcome by intoxication is aware of nothing; for him there is no meditation, no tapas, no worship, no dharma, no activity of merit, no good, no Guru, no thought of his self; he cannot be a votary of this path; addicted only to sense-enjoyment he, verily, falls. Not for true worship and dedication, but for his own animal enjoyment he takes to wine, eats flesh and resorts to woman. He may be most learned in the Science of the Truth



but if in practice he is given to these objects, he is indeed condemnable.

In a crowning peroration of memorable import, the *Kulārṇava* declares unequivocally :

From the Muladhara at the base go up again and again to the Brahmarandhra at the crown ; bliss issues out of this meet of the Kundali Shakti and the Moon of Pure-Consciousness. What flows from this Lotus in the supreme Ether above is the wine, this is the real wine to be tasted by man ; what is drunk otherwise is only liquor.

The animal that is killed is the notion of good and bad, merit and demerit, the animal of duality which is cut asunder by the knower of yoga with the sword of knowledge. And the consciousness so freed is merged in the supreme. This is the true eating of meat.

The host of the senses must be brought under the mind's control and yoked to the self ; this is the true eating of fish. The others merely hurt the creatures.

And the woman to be waited upon is none other than the inner Shakti that is lying asleep in the ordinary animal man and is awake in the Kaula.\* This is the 'Shakti' to be served, attended to. The rush of Ananda that ensues on the meeting of this Divine Pair, the Supreme Shakti and the Supreme Self, the Lord that waits above, that is the real *maithuna*, the final *ma*. Anything other is only copulation.

This, then, is the yogic, and we shall say, the ultimate meaning of the Five M's. This is the sense in which the highest class of

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\* Votary of the Kula-marga.



Shakta worshippers understand the five components of this ritual and take steps to realise them progressively in practice. In the Tantra, the worshippers are, it is well known, divided into three broad categories of *paśu*, animal man, *vira*, the heroic man, *divya*, the godly man\*. To each of these classes of seekers, it should be mentioned, the Five ingredients have different connotations: *divyatattva*, the divine or symbolic meaning for the *divya sādha*†; *pratyakṣa tattva*, literal, to the Vira who is constitutionally and temperamentally equipped to ride on the crest of Nature, subjugating and transforming her in the course of his sadhana and fulfils the onerous

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\* There are further gradations leading from one class to another e.g. *svabhava vira*, *vibhava vira*, *mantrasiddha vira* etc.

† The meaning may vary from text to text, but everywhere it is in the yogic sense. For instance, Wine is the nectarous stream that flows from the Brahmarandhra (*Agamasāra*) or the high knowledge of Brahman in which the sense of the external world is lost (*Kaula tantra*). Meat (*māṃsa*) is speech (*aṃṣa*, portion of *ma*, tongue) which is 'eaten' i.e. controlled; or it means the dedication of all action to the Lord, '*Mām*'. Fish (*matsya*) are the two fishes moving in Ganga and Yamuna i.e. the two currents of breath, expiration and inspiration, constantly moving in Ida and the Pingala; they are eaten i.e. controlled by psycho-physical disciplines like Pranayama; or it means refined knowledge by which through the feeling or '*Mine*' *mat* one identifies oneself with the universal life. Mudra is the knowledge of the luminous Atman, Self, in the thousand petalled Lotus above; or it means abandonment of one's participation in evil that goes to bind. Maithuna is the bliss enjoyed by the sādha in identification with the Atman in the Sahasrara; or it is the union of the Kundālini Shakti in the Muladhara of our being with the Shiva in the Sahasrara.



conditions laid down by the Sastra. To one who is neither a *divya* nor a *vira* but is on the lowest rung of the ladder, *paśu*, Panchatattvas are substitutional, *anukalpatattva*. Instead of wine they use coconut water, instead of meat, garlic and so on\*. The Mahanirvana Tantra lays it down :

When the Kali age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship. Milk, sugar and honey are the three sweets. They should be deemed to be the image of wine, and as such offered to the Deity. Those born in Kali age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this, they do not recognise the Shakti to be the image of the Deity. Therefore, O Parvati, for such as these let there be, in place of the last element of worship, meditation upon the Lotus-Foot of the Devi and the inward recitation of their *iṣṭamantra*. (VIII. 171-174)

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\* Here too the items to be substituted may differ from Tantra to Tantra but everywhere care is taken to see that they are harmless ingredients. Coconut water or milk for wine; salt, ginger, sesamum, wheat or garlic for meat, brinjal, radish or *pānīphala* for fish; paddy, rice or wheat for Mudra; offering of flowers with hands in a prescribed mudra, joining of particular flowers in dedication etc. for maithuna.



## CHAPTER V

### REQUIREMENT OF WORSHIP\*

It is not everyone who can take to the worship of the Deity. To make offerings to the Deity, to summon Her to accept what is proffered, to receive Her in a fitting manner and adore Her pleasingly, requires a preparation, outer and inner, worked out in the present life or the past. One who is so competent is fully initiated, knows the truth of the knowledge embodied in the Scripture. He is full of devotion for the Guru, and for the Deity. And he has control over himself, well-regulated in his life. The mysteries of the Agamas, which are not all openly declared in the Sastras, are known to him. He is full of fervour for worship. Worship shall not be done as a routine or as a part of discipline. He who would truly worship looks forward to the adoration with eagerness, with joy. And when he worships, he is alive with the instruction of the Guru. For it is the Guru who puts him in contact with the Deity and to be conscious of his instruction is to enliven the link forged by him. Pure of heart, superbly joyous, devoid of anger and unsteadiness, rejecting the inferior ritual, cheerful of countenance, he worships. He offers and adores with devotion. Devotion does not come or grow in a day. Even when it is intense it does not last. True and lasting devotion sprouts after a long period of self-effectuation and particularly by the Grace

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\*Ullāsa 6



of the Divine. It is then that offerings made according to the instruction of the Guru, to the accompaniment of proper Mantras, reach their destination. It is then that the worship of the Great Sri Chakra, Abode of the mighty Puissance of the Divine Mother, can be performed effectively by means of Mantra-Yoga. Not merely chanting of Mantras, but by *yoga* of mantra i.e. by a deep identification with the soul of the Mantra that is repeated. Such worship, says the Lord, He accepts with distinction along with Her. And when the worshipper enters into the Ritual, he must realise and come into a state of consciousness that feels divine. To truly commune with the Divine and to offer oneself to the Divine, one must become aware of one's own state of divinity. Such a worshipper attains Fulfilment as well as Release.

Worship must be performed in a place which is free from distractions and disturbances, free from crowd. The worshipper shall seat himself in a happy position which gives stability to the body and face either east or north. Prior to beginning the ceremony he shall, with an unagitated mind, visualise himself seated in the jewelled abode of the Divine Mother in the Ocean of Immortality with all the high paraphernalia required for the worship and perform the Puja according to the command of the Guru.

Before proceeding to the worship, however, there is an indispensable process of purification which is fivefold in character; purification of oneself, purification of the place, purification of the materials used, purification of the Mantras and purification of the Deity. Purification of



oneself is both outer and inner; the outer by bath and the inner by the purification of the elements, *bhūtaśuddhi*, by pranayama and nyasa and other prescribed methods. The place of worship is sanctified by cleaning, wiping, anointing into a shine of the mirror, decoration with flowers, incense, camphor, lights and colours. The substances used for worship shall be purified by prescribed methods of sprinkling with sanctified water reciting the Mantras, with mudra etc. The Mantras that are used are to be purified\* by appropriate means. And lastly, the Deity to be worshipped is also to be purified, by placing it on the seat, *making it whole*, i.e. by invoking the life of the Deity into it, sprinkling with sanctified water along with recital of the Mulamantra, performance of nyasa etc. in the prescribed manner. Adorning it with ornaments, offering of incense, lights etc. follow afterwards.

After this elaborate and comprehensive purification, attention should be paid to the drawing of the significant circles, *mandālas*, the proper placement and utilisation of the various substances, singly and in combination; the various cosmic Powers are invoked and the prescribed Mantras repeated in their due order with sacred deference. The fraternity of the Gurus† is to be invoked. And after sanctifying

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\* Purification of the Mantra is the performance of Japa of the letters of the alphabet which compose the Matrika-mantra, once in their regular order, and once again in the opposite, by linking the letters of the Mulamantra with them.

† The Gurus are classified into three grades : *divyaugha*, the celestial order, *siddhaugha*, the perfected order,



the seat the Deity is called. She who dwells in the cluster of Lotuses, Who is the Form of Causal Delight, ever active for the good of all, the Divine Mother is fervently called into coming and beseeched to stay as long as the worship is in progress. And the worship is offered with an exclusive concentration.

The Divine, say the philosophies, is really without form, without any features. Then how is it, it may be asked, that It is enjoined to be worshipped in so many kinds of form and lauded in Its features in the various scriptures? The Agama gives the answer.

The Brahman is indeed the Immeasurable, the Impersonal, without attribute, a sheer Consciousness. Yet for the benefit of the aspiring, of those who seek for It, Brahman assumes forms, determines Itself in a way as to be cognisable and accessible. It takes Form but certainly It is not limited by that Form or any number of Forms. Thus, though the Supreme

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*manavaugha*, the human order. The first, the divine order, consists of Adinatha and His Shakti, Sadasiva and his consort, Ishwara and his consort, Rudra and his consort, Vishnu and his beloved, Brahma and his wife—in all twelve.

In the second, the order of the Siddhas—those who have arrived at perfection and are eternally present and active—are Sanaka, Sananda, Sanatana, Sanatkumara, Sanatsujata, Ribhukshaja, Dattatreya, Raivataka, Vamadeva, Vyasa, Shuka—eleven of them.

The third, the ordinary, is of gods who apparently occupy a subordinate position in this scheme: Narasimha, Mahesha, Bhaskara, Mahendra, Madhava, Vishnu—in all six. According to some other schools, this *mānavaugha*, human order of Gurus, consists of the human Guru, *Maha Guru*, *Parama Guru*, *Parapara Guru* etc.



Deity is not determined or limited by Form, She reveals Herself in many forms. The worshipper visualises the Formless One in Form and adores Her in the *linga*, sign-symbol, altar, Fire, Water, winnowing fan, wall, sheet, Mandala (diagram), plank, in the head or in the heart.

Just as though milk is formed from the constituents all over the body of the cow, it flows out only through the teats of its udder, similarly the Divine who is all pervading shines specially resplendent in Images and the like. The Presence of the Divine in the Form is determined in its intensity by the appropriateness of that Form, specially of the worship offered and by the faith of the worshipper. Cream, as long as it lies in the body of the cow, does not nourish anyone. But when it is collected, treated and used, it does promote nourishment. The Divine is likewise there spread in each body; but without proper adoration and evocation, *upāsana*, it does not yield fruit to man.

All the *pranas* of the Deity are to be summoned together, the limbs enlivened, all installed in the Image and then is the live Deity to be worshipped. Otherwise worship is fruitless. There may be defect of Mantra, defect of ritual, defect of process; still if this installation is done in the proper manner, the worship bears fruit.

If there be transgression of rule there is no fruit. Neither there should be allowed defect of excess or defect of want. Only when things are done according to the requirements laid down that Japa, Homa, Puja etc. become acceptable to the Deity and therefore fruitful.



If worship be offered without an active consciousness that the Divine is there in the form of the Mantra and pervades through the Mantra, it is useless. The Yantra is declared to be ensouled by Mantra and the deity is in the form of Mantra. Worshipped in the Yantra, She is indeed instantly pleased. And why is this form called *yantra*? Because it *regulates, subdues, niyantrana*, all misery arising from desire, anger and other failings. As the body is to the jiva, soul, as oil is to the lamp, the Yantra is the established seat of all the Deities. Therefore draw the Yantra, meditate upon Her auspicious form, know everything from the mouth of the Guru and worship according to rule. If worship be done without proper Yantra then it can only entail the curse of the Deity. Each Deity is to be carefully installed in its own Yantra and worshipped with all its paraphernalia. Should you be absent-minded, call one Deity and worship another, you shall receive the curses of both. Each Deity is to be received with the honour that belongs to it, with the Mantra that is proper to its order. The inner soul-force, *antahśakti*, shall be roused to its full potential and dedicated to the Deity through the several movements of the worship.

It is only when all these requirements are learnt from the Guru and worship offered in accordance with the rule, that the Deity is pleased. The Puja must be full in its limbs and full in its duration.



## CHAPTER VI

### YOGA\*

Yoga is the main process. The Tantra seeks to weave it into every detail of life, give a different meaning to each of man's activities by making all of them means for the effectuation and expression of the inner yoga of progression from the human into the divine.

And of yoga, *dhyāna*, meditation, is an important limb. Dhyana is of two kinds, gross and subtle. When the meditation is upon a Form, it is the gross, and when it is without Form, the subtle. The grosser kind of meditation with Form is resorted to when the mind is very unsteady and needs to be given a prop, a concrete object on which to fix itself so that it may not wander away. But the object of both the gross and subtle kinds of Dhyana is the same: steadiness, immobility of mind.

When the Divine is conceived with form, it is contemplated upon in its several limbs, feet, hands etc., in the prescribed manner. When it is conceived as without form, it is contemplated upon as the 'Sacchidananda, all-luminous, without parts. It neither rises nor sets, neither waxes nor wanes, it shines by itself and enshines others without effort. Infinite, formed in Light, not perceivable to the eye but simply existent, it can only be felt, become aware of by the mind. Knowledge of That is Brahman.



And he whose movement of life-breath is arrested, who is immobile like the stone, knowing only the supreme Self and Abode is called the yogi who knows yoga. Where there is not even awareness, where it is still like blocked water, that Dhyana devoid of Form is called Samadhi. The Reality shines by itself, not by mental thinking. And when the Reality so shines on its own, one instantly becomes That Itself. He who is as if asleep whether in the condition of dream or of waking, neither breathing in nor breathing out, immobile, he is truly freed. Whose senses are without stir, whose mind and breath are absorbed in his self, who is like one dead, he is called the Jivanmukta, liberated while yet living. He neither hears nor smells nor touches nor sees, neither he knows pleasure and pain, neither he exercises the mind. Like a log of wood, he cognises nothing nor is aware of anything; he is only absorbed in Shiva, he is in samadhi. As with water thrown into water, milk into milk, ghee into ghee, no difference remains, similarly no difference there remains between the jivatma and the Paramatma, the soul and the Lord. Even as the insect becomes a bee by force of concentration, so can man become Brahman by dint of samadhi. And once the self is separated from the *gunas*, it is never the same again, just as butter extracted from milk even when thrown again into the milk does not get into the old state.

Just as one in heavy darkness sees nothing, so indeed the yogin sees not the world which does not hold his attention. This is the true sign of Dhyana: as one does not see the world of objects when the eyes are closed, so even when



they are open, the world is not seen. He who knows the Brahman is aware of this world-movement only in the manner of men being conscious of some itching on their bodies.

Of him who has known the supreme Reality, above forms, above change, the very Mantras with their presiding Deities become the servitors. Of him who is founded in the sole consciousness of the Self, every movement is worship, each utterance is verily a mantra, each gaze is meditation.\* When identification with the body is gone and the supreme Self is known, wherever the mind moves there it is samadhi.

When the supreme Self is beheld, cut asunder is the key-knot, *hrdaya-granthi*, that rivets all involvements in the many strands of nature; shorn are all doubts, doubts of higher possibilities or of the veracity of the scriptures or utterances of the Jnanins; all *karma*, legacy of past action, dwindles away. When the master-yogin attains to this pure and supreme State, he cares not for the status of the gods or of the mighty Asuras. To him who sees the All-pervading, Peaceful, Blissful, Imperishable, what can remain still to be attained or still to be known? When knowledge and super-knowledge are attained, when what is to be known is there alive in the heart and when the state of Peace is attained, neither yoga nor *dhāraṇa*, concentra-

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\* "May Thou be pleased to accept my prattlings as Japa, and construe my movements as Mudras. Let my ramblings be Pradakshina, and what all I eat and drink be offerings to Thee; my reclining be prostration to Thee, and all enjoyments not for me but for Thee. Thus let all actions of mine go to constitute Thy worship."

(V. 29, *Saundarya Lahari*)



tion, is necessary. Enough of all rules once the supreme Brahman is known. When the winds of the Malaya mount blow, of what use is the palmyra fan? For him who sees himself as the OM (or as the Self), there is neither checking of breath nor closing of nostrils, neither *yama* nor *niyama*, neither yoga based on *padmāsana* nor gazing at the tip of the nose. Yoga is the union of jiva and the Atman, so declare the adepts in yoga. And once that is achieved all disciplines preparatory or contributory to yoga are no more incumbent.

When this Supreme so attained is meditated upon even for a moment with faith, great and immeasurable is the good that ensues. Even deliberation for a moment on the truth that 'I am Brahman', wipes out all sin as the rise of the sun dissipates all darkness. The knower of Truth reaps millionfold the fruit that is held out by observances, sacrifices, pilgrimages, gifts, worship of the gods etc.

There are several states of being, so many gradations of consciousness in this life of yoga. The best and highest of course is the state natural *sahajāvasthā*, in which oneness with the Divine is felt spontaneously and always; the middle is one of concentration, *dhāraṇā* and of meditation, *dhyaṇa*; the lowest is of laudation, *stuti*, and *japa*; and lower than the lowest is the stage of *homa* and *puja*, worship. Again, deliberation, poring of mind over the nature of the Truth is the best, the highest; preoccupation with *japa* is the middle; study of the *śāstra* is the lowest; and lower than the lowest is occupation with affairs of the world.

A billion *pūjās* equal a *stotra*, laudation;



a billion *stotras* equal a *japa*; a billion *japas* equal a *dhyana*; and a billion *dhyanas* equal an absorption, *laya* \*

Not higher than Dhyana is the Mantra; not higher than the Self is god; not higher than inner pursuit is *puja*; not higher than contentment is there any fruit.†

Free from ritual is higher Worship; silence is the higher *Japa*; absence of thought is higher Dhyana; and absence of desire is the supreme fruit.

*Sandhyā* without mantra or water, *tapas* without *pujā* and *homa*, *pujā* without ceremonies—these the yogin shall always perform.

Free from attachment, aloof, beyond *vāsanās* and associations (*upādhi*) absorbed in the true nature of oneself, the yogi knows the supreme Truth.

The body itself is the temple. The jiva itself is God Sadashiva ‡ Do away with the faded petals of Ignorance and worship with the Consciousness of 'He am I'. Jiva is Shiva; Shiva is jiva; the jiva pure is Shiva. When in bonds it is jiva; freed from bonds it is Sadashiva. Enclosed in husk it is paddy; freed from husk it is rice. Enclosed in *karma* it is jiva; freed from *karma* it is Sadashiva.

To the initiated Wise, Brahmanas, the Divine reveals Himself in the sacrificial Fire; to the thinkers in the heart; to the unawakened in the

\* *Pujākotisamam stotram stotrakotisamo japah; japa-kotisamam dhyānam dhyānakotisamo layah.*

† *Na hi dhyābat paromantra na dwastrātmanah parah; nā kusandhat parā pujā na hi tṛpteh param phalam.*

‡ *Deho devālayo devi jivo devah sadasivah.*



Images; but for those who know the Self, He is indeed everywhere\*.

He who stands equal-minded in censure and praise in cold and in warmth, among foes and among friends, he is the master of yoga, devoid of either exuberance or depression. The yogi, knower of the supreme Truth, dwells in the body like a wayfarer; devoid of desire, ever-content, equal-eyed, master of the senses. He is the yogi, knower of the high Truth, who is without volition, without doubts, without taint of associations or impressions, absorbed ever in Truth of his own Reality. The yogi, knower of truth, lives like the lame, the blind, the deaf, the impotent, the ebrious, the dull.

Buoyed up on the Bliss supreme ensuing from the fivefold worship, he is the master of yoga, beholding his Self within himself. For those who *know* how to derive the essential *rasa* of the five constituents of worship, they yield release; but for those who do not know and yet resort to them, they are verily means of perdition. He is the real Kula-yogi who in the midst of these five elements of worship, is constantly concentrated on the Feet of the Guru, always free from mental lapses. Freely partaking of them all, yet fully and ever conscious of the identity of himself with the Supreme, he lives contented in that awareness.

Values are totally changed in the path of the Kula. What is rejected in the ordinary world is cherished here; what is valued there is rejected here. Considerations of men in the

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\* *Agnau tiṣṭhati viprāṇām hr̥di devo maṇiṣiḥām, pratimasvaprabuddhāhām sarvatra viditatmanāh.*



world do not apply to the Kaula whose goal is different and path still more different. Neither injunctions of acceptance nor of rejection, neither merit nor demerit, neither heaven nor hell exists for the Kaula. In this Path the ignorant grow wise; the poor grow wealthy; the decayed progress; enemies become friendly; the very kings become attendants; all befriend the Kaula. Those who turn away come to greet, the proud bow down to him. Obstructors become allies. Bad qualities turn good, what is not kindred grows kindred; what is contrary to the Dharma becomes Dharma. The very death becomes a helping physician, the home becomes a veritable heaven. What the Kula yogi wills, that comes to be.

A Kula Yogi may dwell anywhere, disguised in any form, unknown to anybody. Such yogins, in diverse guises, intent on the welfare of men, walk the earth unrecognised by others. They do not expend their self-knowledge at once. In the midst of men they live as if intoxicated, dumb, dull. The mode of yogins is not easily perceivable like the stars and the planets in the skies when there is the sun or the moon. The mode of the yogins is not seen like the movement of the birds in the skies or of aquatics in the water. Adepts in Kaula yoga speak in the manner of the uncivil, behave as if ignorant; appear like the lowly. They do so in order that men may ignore them and not flock to them; they talk nothing at all. Though realised in freedom, the yogi will sport like a child; may conduct himself like a dullard; talk like one intoxicated. Such a yogi lives in a way that this world of men may laugh, feel disgust,



revile and seeing, pass at a distance leaving him alone. He would go about in different guises, at times like one worthy, at times like one fallen, at times like a ghost or demon. If the yogi accepts things of life it is for the good of the world and not out of desire. Out of compassion for all men, he will sport on the earth. Like the sun who dries up everything, like Agni who consumes everything, the yogi takes all to himself, but is not tainted by any sin. Like the Wind which touches everything, like the sky which spreads everywhere, like all who bathe in the rivers, the yogi is ever pure. As water of the township gets pure when it reaches the river, so too things from the lowly become pure once they reach the hands of the yogi.

To the wise who seek their higher good, the ways of the adepts in the Kaula Knowledge are, verily, the honoured. What the masters of yoga tread that is the supreme Path; where the sun rises there is the East. Just as where the elephant walks is formed the path, similarly where the Kula yogi treads there is the Path. Who can hope to make straight the winding course of the river or to arrest its flood? Who can deter the man in Peace who sports as he wills?

Even as the charmer is not stung by the snakes he plays with, the Jnanin playing with the serpents of senses is not harmed. Away from misery, contented, devoid of dualities, free from jealousy, given to Kaula Knowledge, peaceful, the Kaulas are always devoted to the Divine. Without insolence, anger, show, desire and ego, truthful in speech, not enslaved to the senses, the masters of the Kaula Path are not



fickle. When the Truth of the Kula is lauded, their hair stands on end, their voice shakes with emotion and tears of joy drop down; they are the best of the Kaulikas. They have the conviction that the Kula Dharma born of Shiva is superior to all dharmas; such are best among the Kaulas. He who knows the truth of the Kula, who is proficient in the Science of the Kula, who is engaged in the worship of the Kula, he alone is the Kaulika and no other. He becomes pleased on meeting devotees of the Kula, knowers of Kula, traditions and observances of Kula; he is the Kaulika, dear to Shiva.

By initiation, *dīkṣā*, shall one be a Kaula, knower of the three *tattvas*, the Feet supreme and the meaning of the basic, *mūla*, Mantra, devoted to the Deity and the Guru. The teacher of the Kaula Path is difficult to get; he is obtained only by a happy ripening of previous merit. The intensive practisant of the Kula Dharma, howsoever low may be his station in life, purifies instantly if only he is remembered or lauded or seen or bowed to or conversed with.

"Whether he is an all-knower or a fool, whether he is the best or the lowest, if he be a knower of the Kula, where he is, there I am with Thee (Devi). I dwell not in Kailas nor in Meru nor in Mandara; I dwell where dwell the knowers of Kula. Even if such men of the Lord be far, there must one repair; they must be seen with effort; because there, indeed, I am. The Teacher of the Kula must be met even if he be very far; but not the animal man even if he be very near. Where the knower of Kula lives that



place is sanctified. By his sight and by his worship thrice seven generations are uplifted. When they see a Kula-Jnanin in their progeny, the ancestors rejoice saying 'we shall attain to the supreme state.' Like the tillers for plenteous rains, the ancestors always look forward for a Kaulika in their family, either as a son or a grandson. He indeed is blessed in this world, freed from sin, whom the masters of Kula approach with pleasure. When the master of the Kaulikas is at hand, yogins and yoginis flock happily to his dwelling. The very ancestors wait upon them; therefore are the adepts in the Kula-knowledge to be worshipped with devotion. If after worshipping Thee, O Devi, the devotees are not worshipped, the sinners who do so do not qualify for Thy Grace. When the offerings are placed before Thee, thou acceptest them by mere sight; I take their sap from the tongue of the devotee. Worship of Thy devotees is my worship; therefore he who seeks my favour shall worship Thy devotees alone. What is done for the Kaulas is done for the gods; for the gods are all fond of Kulas; so worship the Kaula. Nowhere am I so pleased as there where the master of Kula is worshipped well. The fruit that is obtained by the worship of the Kaula is not to be had by pilgrimages, tapas, gifts or observances. Whatever a kaula may give, donate, sacrifice, however he may do penance or worship or repeat by way of Japa, it is useless if the Kula Teacher is disregarded. He who enters the Kuladharmā and yet does not know the way of the Kula, his house is verily a burial ground, he a sinner, cooker of kine.

Gifts made to those other than votaries of



the Kula are fruitless like water in a broken jar, seeds sown on rock, ghee poured in ashes. What is given according to one's capacity to the Kulayogin, with feeling, on special occasions, that is superbly fruitful. When the Wise in the Kula are called on special days, worshipped in devotion with godly reverence with sandal paste, flower and the five gladdening mudras, and they are pleased, I am pleased and all the gods are pleased."

Therefore with all effort, in all conditions, always be devoted to the Kula Dharma, worship those who are knowers of the Kula. Whether you are learned or not learned, as long as you hold the body, the way laid down for your station in life shall be worked out for release from *karma*; when ignorance is thus destroyed by prescribed action, you attain by knowledge to the state of Shiva and in Shiva you get the release. Therefore resort to the prescribed action. Do actions which are free from blemish, works that are enjoined for daily performance; released by that action, aspiring for happiness, devoted to works, live happily. It is not possible to give up all activity for one who bears the body; therefore abandon the fruit of action and be a true renouncer. Organs engage themselves in their functions—understanding this, leave aside the ego-feeling; actions so done do not taint. Actions done after attainment of Knowledge do not touch like water a lotus leaf. Of one settled in that knowledge all acts of merit or demerit dwindle away, they do not taint; neither do those that are done again. Given to natural joy that ensues and to the Knowledge of the Truth, having given up all volitions, the



wise one should forsake all action that binds. Merely to give up the scheme of prescribed works (without this knowledge) is conceit of the ignorant. Just as after attaining fruit the tree throws away the flower indifferently, the yogin attaining to the Truth, gives up the paraphernalia of works. Those who are one in their core with the Brahman are not tainted by any kind of merit or demerit.



## CHAPTER VII

### WORSHIP\*

Worship, *pūjā*, individual and collective, plays a central part in the life of the Kaula. There are different rituals for daily worship, for the fortnightly and the monthly sessions. Special rituals are prescribed for special occasions like the days of religious festivals, birthdays of one's own, of the Guru, the Parama Guru etc. All are to be observed to the best of one's ability, one's resources, the circumstances, the times, the customs. In the selection, assemblage and utilisation of the ingredients of worship, the utmost care is to be exercised. Much more than the material side of the worship, the *upāsaka* has to be careful of his psychological state of mind and soul. Especially in the worship with the Five M's, it is laid down that they are to be used as prescribed purely for the delectation of the Deity; if desire creeps in then it becomes a sinful act. The worshipper shall bow down to the woman, who is to be worshipped in certain rituals—mark that she may be of any age from one year onwards for purposes of worship of the maiden, *kumari pūjā*—as a deity, *devatā buddhyā*. The Deity is to be first invoked in her and then the worship proceeded with, with a mind free from impurity, *nirvikāreṇa cetasā*. At the best, the worshipper himself must rise in his consciousness to the status of a god—*devatā-bhāvam-āsthitaḥ*.

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\* *Ullāsas* 10, 11.



The Yantra is an essential part of the Kaula worship and without a proper Yantra the Deity is not pleased to be present. And where worship is offered according to the scripture, the Lord himself with the Devi is present. Millions are the attendants charged by Him with the protection of the Kula Dharma and of those who adhere to it. They are ever pleased when they are remembered and given their due in worship. Some of them, the major deities, are to be invoked in the prescribed forms and worshipped.

Before entering the ritual of worship the initiate shall cleanse himself with purificatory bath. He shall seat himself in the prescribed manner and abstain from loose unconnected talk. He shall not eat before-hand. He shall not lack in devotion and shall not be tainted with greed in any form. He shall not offer worship in the presence of one who is not qualified to participate in the ritual i.e. the *paśu*, the man still in the animal stage as he is not sufficiently purified in mind and soul.

It makes a big difference in the Kaula worship whether the worshipper is an enlightened person in the ways of Knowledge or he is an ignorant man. The wise, says the Tantra, intoxicated with the spirit of the ritual, do japa, meditate, praise, prostrate, instruct, query, delight themselves during the sessions. But the ignorant wander, roar, laugh, argue, weep, desire for sex and cavil. Slight, garrulousness, argumentation without logic, indifference, fear, anger, these are to be avoided in the Circle of Puja. No quarter shall be given to egotism. All are eligible to respect in the eyes of the true Kaula. Nobody shall claim superior-



rity over others saying he is the Guru or he is the elder.

Pay due respect to the recognised Guru. Perform his worship on suitable occasions. Do not take his name except at the time of Japa. Observe proper secrecy regarding the instruction of the Guru, regarding the Mantra that is given to you. Receive full instruction in line with the age-old tradition from the person of the Guru and do not speak of it to the unqualified. Speak not to the lowly, neither hear from any such.

Pay respect to womankind, as they are all born of the family of the Divine Mother. Punish them not in however mild a manner, whatever the transgression. Their excellences, not failings, are to be stressed.

Guard the core of this Kula Dharma from the profane, like wealth of gold and corn from the brigands. Be a Kaula (worshipper of the Sovereign Shakti) within; appear a Shaiva (votary of Shiva) without; but among men in society pass for a Vaishnava (bard of God Vishnu). Like the water within the shell of a coconut, protect the dharma of the Kula. Scriptures like the Veda and the Sastras are like common women open to the public gaze; but not so the *Sāmbhavi Vidyā*—the Science of the Kaula—which is like the bride of a high family. And the main-spring of this Kula Dharma lies not in elaborate rituals like *abhiṣeka*, not in Mantra, not in ponderous study of learned treatises, but in a truthful ordering of life.

Proclaim the glory of the Guru but guard the holy Mantra imparted to you. The Guru is the saviour. And more. Just as the sins of the



ministers are laid at the door of the king, of the wife at the husband's, so do the sins of the disciple accrue to the Guru. Therefore be on guard and carry out his behests faithfully, lest your sins of omission and commission recoil upon the Guru.



## CHAPTER VIII

### DEVOTION TO GURU \*

Therefore worship him, worship his feet, cherish the sandals which house his feet, the *pādukā*. Just as the essence of Speech is there below in the basic centre, *mulādhāra*, just as the lowest in the rung—the *śudras* and the like—are the effective instrumentations, similarly in the Ocean of Kula all knowledge is founded on the *pādukā*. Remember and cherish this *pādukā* which yields infinitely more merit than any number of observances, gifts, sacrifices, pilgrimages, mantra-japa and rituals of worship. It is that which, remembered, protects in times of distress and danger and calamity. Study, remembrance, knowledge, donations and sacrifices and worship are truly done by him who ever remembers on the tip of his tongue the Mantra of this *pādukā*. Look towards the direction in which the lotus feet of the Guru lie and bow to it every day with devotion. There is no mantra higher than that of the *pādukā*, no god higher than the Guru, no initiation than that of the *Sākta* and no merit higher than the Kula worship. At the root of *dhyāna* is the form of the Guru; at the root of *pūjā* is the feet of the Guru; at the root of the *mantra* is the word of the Guru and at the root of all liberation is the grace of the Guru. In this world all holy actions are rooted in the Guru; therefore is the Guru to



be constantly served with devotion for fulfilment. All fear of distress, grief, avarice, delusion, bewilderment, exists only as long as one does not take refuge in the Guru. All wanderings in *samsāra* fraught with grief and impurity last as long as one has no devotion to a holy Guru. The beautiful mantra of the *pādukā*, whose root is in the grace of the Guru, loaded with the fruit of all fulfilment purifies and leads to the supreme Truth. As the boon-giving Guru gives the mantra in contentment and beatitude, try to please him with devotion, wealth, your very life. Indeed, it is only when the high Guru gives himself to the disciple that he becomes liberated, free from birth. The disciple should wait upon him till he gets pleased, for once he is pleased, all the sins drop away. These lovers of the devoted get for their dependents what they may not even hope for. When the Guru is pleased, even Gods like Brahma, Vishnu, Mahesha, sages and yogins, bestow their grace. Directed by the compassionate Guru who is pleased with devotion, the disciple attains liberation from karma and becomes eligible to both freedom and fulfilment.

Hence shall the disciple do what is pleasing to the Guru, by his mind, speech, body and action. When the Guru so pleased says, 'You are freed,' indeed, one attains to liberation. From his transcendent station, the Lord in the form of the Guru frees one from the bonds of the *paśu*. Devotion to the Guru is the one main truth; without that all learning, all austerity, family status, observances are useless; they are only decorations pleasing to the worldly eye. Whatever one's station is in life, if he be devoted,



he is dear to the Lord and as adorable as the Lord Himself.

The fire of devotion to the Guru burns away all taint of bad thought. With devotion even a cooker of kine is laudable and a learned man without it is an atheist. He who has complete devotion, steady and constant in the Guru, what has he to worry about dharma, artha etc.? Moksha is in the hollow of his palm. For him who devotedly remembers, "My Guru is Shiva Himself who grants liberation and enjoyment", fulfilment is not far off. All objects fructify in him who has supreme devotion to the Lord and as to the Lord so to the Guru. As to Narayana, to Mahadeva, to one's own mother and father, so is devotion to be had to one's own Guru. Look upon the Guru and his wife as your parents, as the very Narayana and Lakshmi, as Brahma and Saraswati, as Shiva and Girija. Not by sacrifice, gifts, askesis, pilgrimage are all siddhis obtained in the manner they are by devotion to the Guru. As the steady devotion for the Guru grows, so grows one's knowledge.

Why the pains of long pilgrimages? Why the observances that emaciate the body? All the fruit anticipated from such austerities can be easily obtained by motiveless service to the Guru. The Sruti declares that for those who seek for fulfilment and liberation, who aspire to attain to Brahma, Vishnu and Isha, devotion to the Guru is *the* Path and no other. Like fire consuming a whole heap of cotton, this devotion burns away in a moment all inauspicious *karma* and great sins. Glory to that faith in the Guru, giver of all fulfilments,<sup>6</sup> by which even mud, wood and stone yield fruit without fail. Neither



yoga nor tapas nor ritual of worship attain; here in this Path of Kula, free from Maya, only *bhakti* excels. When the entire universe is looked upon as pervaded by the Guru, what Mantra can fail to fructify in that field of the devoted? To perdition he goes who regards the Guru as human, the Mantra as mere letters and the Images as stone. Never look upon the Guru as a mortal. Should you do so then neither Mantra nor worship can give you success. Do not associate the holy Guru with the ordinary folk either in your remembrance or in talk. Otherwise all the good that is done turns into evil. The parents are indeed to be adored with all effort because they are the cause of your birth. But the one to be worshipped especially is the Guru who shows what is Dharma and what is not.\* Indeed, the Guru is the father, Guru is the Mother, Guru is God Maheshwara Himself. Even when God Shiva is wroth, the Guru is the saviour; but when the Guru himself is angered, there is none to save. By mind, by speech, by the body, by action, do what is helpful to the Guru; to do what is contrary to his well being is to invite a precipitous fall. Death follows the forsaking of the Mantra; wretched poverty follows the forsaking of the Guru; forsaking of both the Guru and the Mantra leads to the very hell. Bear the body for the sake of the Guru; acquire wealth for the sake of the Guru; exert yourself for the Guru regardless of your own life. If the Guru speaks harshly take it as

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\* The parents give only a human birth in this world, but the Guru ensures a birth in godhead in this world and the next.



a benediction; even a beating from him take as a gift. Whatever objects of enjoyment there be, offer them first to the Guru and take to them as his leavings.

When the Guru is present no tapas is necessary; neither is fasting nor observances; neither pilgrimage nor purificatory bath. To the Guru, you shall not command nor talk in the singular; with the Guru you shall not transact any business of purchase and sale or borrow and lend.

Do not enter into argument with the deniers of God nor even talk to them; avoid them from afar; do not sit in their company at any time.

When the Guru is present, do not proceed to worship another; that worship will prove fruitless. When you hold the lotus of his feet on your head, you have no burden to carry. You have only to act as per his command; for the Guru is indeed the command.

What you hear elsewhere regarding Mantras and Agamas report to him and accept only what is approved by him and reject what is not. What he speaks from his own knowledge, do not speak of that secret to others; to talk of it is to break the understanding. Feel one with the Guru and not as another; and do good to all as your own.

Service to the Guru is fourfold: service by self, service by means, service by honouring, service by happy feeling. Please the Guru with your mind dedicated to his service. The fruit obtained is the same as from great sacrifices like the Ashwamedha. Such service invites the Grace of the Divine Mother. If service is accompanied with a happy devotion it brings in its train all



fulfilment; the sins dwindle away and merit grows by leaps and bounds. Whatever is conducive to yourself turn that conducive to him. Service done with devotion according to one's means has the same merit whether little or much, whether by the rich or the poor. Even if you give the whole of your wealth to the Guru *but without devotion*, then the fruit will not accrue to you. For indeed devotion is the only cause.

If the Guru desires any wealth, do not partake of it; when necessary at all do it with his leave. If you were to utilise even a sesamum quantity or half of it, of what belongs to the Guru, either by greed or delusion, that will fructify in perdition. Do not appropriate even a fragment of what is his unless it is given to you; you will slide downwards with disastrous consequences. Cast not your eye on anything that belongs to the Guru. Breaking of his command, stealth of his wealth, disagreeable behaviour—these are treachery to the Guru, a great sin. Even your own wealth you shall utilise only after offering to the Guru. He who damages the position of the Guru, his Tradition, his Dharma, is to be ostracised by the Gurus; he merits punishment. Ruin follows from the anger of the Guru; sin from treachery to the Guru; bad death from criticism of the Guru; catastrophes from the displeasure of the Guru. It may be possible for a man who has entered the fire to remain alive; possible also to be alive after drinking poison or even when caught in the hands of Death; but not if he has offended the Guru.

Do not lend your ear to any censure of the Guru; where such criticism occurs, close your



ears, come out and remember his name to counteract. Do not disrespect the retinue of the Guru; do not criticise his traditions—whether based on Vedas or Scriptures or Agamas. The sacred sandal of the Guru is the ornament; remembrance of his name is japa; carrying out of his commands is duty; service to him is worship.

While entering the home of the Guru, be calm of mind, devoted in the extreme; leave out your vehicle, sandals, umbrella, fan and the like, betel, collyrium and make-up, and enter slowly. When you see the sandals of the Guru, his seat, cloth, vehicle, umbrella and fan, bow to them but do not desire them for yourself. In the presence of the Guru of the yogins, and in great centres of realization and pilgrimage and Ashrams, take care to avoid washing of feet, bathing, anointing with oil, cleansing of teeth, micturition, vomiting, shaving, sleeping, sex, conspicuous sitting, harsh speech, ordering, laughter, weeping, loosening of the hair, of the turban and the cloak, nudity, stretching of the legs, debate, acrimony, casting of blame, contortion of the body, producing of musical notes from the body, striking of the hands, dice, amusements, bouts of wrestling and the like and dancing. They bring the curse of the Deity.

In the presence of the Guru, stand with due form; do not enter with desire; serve him looking at his face; do what he says. In the service of the Guru—whether expressed or unexpressed by him—do not be unmindful; honour whole-heartedly what he says and do it without questioning. The Guru is the cause of all checks and all sanctions. What comes out of his mouth



that is the scripture. Intensely devoted to the Guru, do not commission others for his work if you yourself can do it even though you may have any number of attendants.

Whether moving, or standing, sleeping or waking, doing japa or offering oblation, or worshipping, carry out only the injunction of the Guru with your inner being dwelling in him. Do not be proud because of class, learning or wealth; be always in service of the Guru, ever in his presence Giving up desire, anger, humble and devoted, lauding in spirit, stand on the floor and do his work. Whether engaged in your own work or in the work for others, knowing the mind of the Guru, be by his side humble and cheerful of countenance. Should you do anything in the presence of the Guru what is normally prohibited, it is extremely blameworthy. Do not, out of disregard, hear with the face turned away what the Guru says, whether it is beneficial or otherwise. To speak falsehood before the Guru is to commit the highest sin. In the absence of the Guru who is away and in distress, do not leave him; go wherever he commands. When he stands below do not yourself stand above, do not walk in his front, do not sit when he stands up. Cross not the shadow of the Shakti the shadow of God and the shadow of the Guru; do not let your own shadow fall on them. Do not sleep in his presence. Unless directed by him do not speak, do not read, do not sing, do not eat there; do nothing without bowing to him. Never fail to carry out his injunction. Without his command do not believe on other's word Do everything by the command of the Guru; do not comment on his spouse.



Bow down with devotion, hold the palms together and stand up. Thereafter, bowing down move out of his residence on foot. Never sit on the same seat as the Guru with his colleagues. Do not be seated in the presence of the Deity and the Guru. The highest seat shall be given to the Guru and good seats to the elders; to the younger give the allotted seats and to others the same as yours. Whether you are endowed with class, learning, or wealth, seeing the Guru from afar, prostrate yourself with joy and circumambulate around him thrice. Observe due priorities of the Guru and the Guru's Guru etc. in offering your obeisances. Give due honour to the elders. In the presence of the great Guru, bow to your own Guru mentally.

Bow to everything, from the Divine to a blade of grass, as to the Guru, but do not bow as to God to the idol made of iron or earth. Three prostrations to the Guru, one to the elders, joining of palms to the honoured, to the rest verbal greetings. Bow to the Gods, the Guru, the Teachers of the Kula, the old in knowledge, the rich in tapas, the highly learned, those who are steadfast in their Dharma. Do not bow to the hated of women, cursed by the Guru, the learned heretic, the dunce, the doer of wrong, the ingrate, the transgressor of the ordained steps (ashramas) in life. While staying in the same place, should you eat food without offering to the Guru, that becomes impure. Staying in the same place, prostrate before the Guru thrice, during the three *sandhyās*. If you are away, prostrate as prescribed.\*

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\* the occasions and periods varying with the distance.



Do not approach royalty, the Deity and the Guru empty-handed. Offer in the measure of your capacity, fruit, flower, cloth and the like.

Regard the Shakti of the Guru, the Guru's son, his elder brother as the Guru himself. The knower of the self shall look after the younger brother of the Guru as his own son. Bow to the Teacher of the Kula, to the eldest and the youngest of the Guru, to one who is almost like a Guru, as to your own Guru. Elder in the sacrifices, elder in order, elder in Kula, the eldest of the Guru's sons, these are the four elders. Respect them in that order, in the prescribed manner.

To the elders like your father, mother and other worthy relations, express your sentiment by getting up, prostration and so on. But should you pose to be a teacher yourself, then these acts become ill of you.

Attained to the status of the Lord, *pati*, do not bow down to any in the grade of the animal, *paśu*. He who attains to the status of the Guru by meditation on the Mantra of the *Pādukā*, he is to be esteemed as the Guru.



## CHAPTER IX

### GURU-SHISHYA \*

The Guru shall desist from taking for his disciple one who is of wicked descent; wicked; devoid of good qualities; ugly; disciple of another; heretic; impotent; fancies himself to be learned; with body of less or more or deformed limbs; lame; blind; deaf; dirty; struck with disease; excommunicated; foul of mouth; wearing any dress he likes; of ill-formed limbs, movements, gait, speech and look; sleepy; drowsy; lazy; addicted to vices like gambling; ever hiding himself behind cupboards, walls or pillars; mean; devoid of external signs of devotion though with devotion within; given to exaggeration in speech; dry; exiled; merely instigating others; cunning, impure regarding wealth and wife; given to perform what is prohibited and to omit what is enjoined; divulging secrets; ruining what is to be performed; cat-like (in stealth); crane-like (in deception); ever intent on finding loopholes in others; knowing magic; ungrateful; concealing what is within; treacherous; disloyal to his master; sinful; distrustful; ever doubting; not aspring for fulfilment; criminal; wanting to exact; angry; bearing false witness; deceiver of all; proud that he is the best of all; untrue; cruel; indecent in speech; talkative; of wrong object; of wrong reasoning; fond of quarrel; rebuking others without reason; foolish; un-

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\* *Ullāsa* 13 .



reliable; bore; slandering people behind their back yet speaking well before them; talking like a brahmana (though without that knowledge); plagiarist; self-laudatory; envious of good qualities; injurious; distressed; passionate; garrulous; given to evil company; condemned of all; harsh; angering others; transgressing usage; talking of his own ills; traitor to his master; deceiver of himself; gluttonous and lustful; thief; given to animal ways; hating, laughing, suffering, getting angry without any cause; laughing excessively, inactive, jesting bitingly; libidinous; shameless; inciting to false and wicked pursuits; given to jealousy, intoxication envy, ostentation, egotism, with mind that is jealous, rough, cruel, niggardly and angry; unsteady; miserable; coward; weak; benumbed; afflicted; unawakened in intelligence; dull; perplexed; overcome by care; a paramour; desireful and greedy; wretched; discontented; begging for everything; eating in profusion; cunning, creating confusion; crooked; devoid of devotion, faith, compassion, peace, rightful conduct; making fun of the words of his parents, Guru and the wise and the holy; creating disgust around the ingredients of Kula worship and too proud of service to the Guru; hated of women; fallen from the tradition; cursed by a Guru. Such are to be rejected.

The disciple chosen shall be one who is endowed with auspicious features; given to sadhana that leads to samadhi; of good qualities and culture; clean of body and apparel; wise; devoted to Dharma; pure of mind, steady in observances; of truthful practice; gifted with



faith and devotion; diligent; sparsely eating; deep-thoughted; serving without motive; scrutinising; heroic; free from poverty of mind; skilful in all action; clean; obliging to all; grateful; afraid of sin; approved of the holy and the good; believer in God; liberal; engaged in the good of all creatures. He shall be one who has trust and modesty; who is not given to deceive in matters of wealth, body etc., achieves the impossible; is brave, enthusiastic and strong; engaged in favourable activities; not intoxicated; able, helpful, truthful, limited and smiling in speech; not given to blaming others; who grasps what is said but once; clever; expansive in intelligence; averse to listen to his own praise and genial to others' criticism of himself; master of his senses; contented with himself; intelligent; celibate; free from worry, disease, fickleness, grief, delusion and doubt.

He shall be one who is enthusiastic in meditation, praise and speaking of the Guru, worship and prostration to the Deity; well devoted to the Deity Guru; worshipper of the Shakti; ever in the proximity of the Guru; pleasing the Guru; constantly well engaged in his attendance by mind, speech, body; carrying out the command of the Guru; spreading the glory of the Guru; knowing the authority of the word of the Guru; occupied in the service of the Guru; following the mind of the Guru; functioning as a servant; free from pride of class, honour, wealth in the presence of the Guru; not coveting the wealth of the Guru; aspiring for his favours; fond of narration of the Kuladharma, of yogins and yoginis and the practitioners of the



Kaula Path; engaged in Kula worship and the like; not scared away in disgust at the ingredients of Kula worship; engaged in Japa, Dhyana etc.; aspiring for the Path of Moksha; fond of the Kaula Scriptures; averse to the texts of the *paśu*-class.

And the Guru himself, describes the *Kulārṇava*, is one who is clean of apparel; charming; endowed with all features; full-limbed; knowing the truth of all Agamas, the application of all Mantras; bewitching the world; sweet-looking like a god; of happy countenance, easy of access; clean. He is one who dissipates delusion and doubt; knows the meaning of gestures; who is wise and knows the pros and cons; whose attention is directed within though the look is outward; who knows all; knows place and time; in whose command lies siddhi (fulfilment); knows the past, present and future; capable of check and sanction; capable of piercing inwardly; instructing; quiet; compassionate to all creatures; to whose control are subject the movements of his senses; conqueror of the six enemies of desire, anger, greed, delusion, jealousy, pride; foremost, highly solemn, knows the distinction between the fit receptable and the unfit; is equal-minded to Shiva and Vishnu; good; condemns the doctrines of the unawakened; stainless; ever content; independent; endowed with the powers of Mantra; lover of good devotees; steadfast; merciful; speaks with prior smile; dear to devotees; ever-generous; deep, superb practicant; enthusiastic in the worship of his chosen Deity, the Guru, the eldest, the Shakti; given to blameless ritual of three types: regular,



specifically occasional, and voluntary; devoid of anger, hate, fear, pain, ostentation, egoism; engaged in the practice of his science (*vidyā*); acquiring dharma and the like; content with what comes by itself; distinguishing between good and bad; unattached to women, wealth, bad company, vice etc.; with a feeling of oneness with all; free from dualities; constant in observance; not over-eager; without self-will and partiality; able; not selling Mantra, Yantra and Tantra for the sake of money or learning; un-attached, without doubts, with decided views, supremely conforming to Dharma, equal in praise and criticism, silent, without preference, free from disease.

The Guru, it is declared in unmistakable terms, is the very Lord Himself. To approach the Guru, to worship the Guru, is to approach the Lord, worship the Lord. Why should the Lord choose to manifest through the Guru, why should He not act directly?

Shiva is really all-pervading, subtle, above the mind, without features, imperishable, of the form of ether, eternal, infinite; how can such a one be worshipped? That is why, out of compassion for his creatures, He takes the form of the Guru and when so worshipped in devotion, grants liberation and fulfilment. Shiva has no binding form, Shiva is not perceivable by the human eye; therefore He protects the disciple conforming to Dharma in the form of the Guru. The Guru is none other than the supreme Shiva enclosed in human skin; he walks the earth, concealed, for bestowing grace on the good disciples. Though formless, Shiva, the store of compassion, takes form for the protection of the good devotees and



acts in the world as though he were a householder. He conceals his eye on the forehead, his crescent of moon and two of his hands and functions in the form of the Guru on the earth. The Guru is none other than Shiva without His three eyes, Vishnu without His four arms, Brahma without His four faces. To him who is loaded with sinful karma, the Guru appears to be human; but to him whose karma is auspicious, meritorious, the Guru appears as Shiva. The less fortunate do not recognise the Guru, embodiment of the supreme Truth, even when face to face with him, like the blind before the arisen sun. Verily, the Guru is none else but Sadashiva; that is the truth, there is no doubt about it. Shiva himself is the Guru; otherwise who is it that gives fulfilment and liberation? There is no difference between God Sadashiva and the Guru; it is sinful to make a distinction. He is the Guru because taking the form of the Preceptor, he cuts asunder all the bonds of the *paśu* and leads to the supreme status. Store of compassion, Ishwara, being the fount of all Grace, takes the form of the Guru and releases the 'animal' by his initiation. Just as vessel, pitcher, jar (*ghaṭa*, *kalaśa*, *kumbha*) all designate the same thing, similarly Devata, Mantra, Guru—all designate the same subject. Devata in truth is the same as Mantra; Mantra in truth is the same as the Guru. The fruit of the worship of the Devata, Mantra, Guru is the same. "Taking the form of Shiva I accept the worship; assuming the form of the Guru I sunder the bonds of birth."

He who makes you know 'I am the knower of the essence of all philosophy, I am the core',



who is inseparate (from Brahman), ever pleased in heart—he is the Guru.

Who sets aside the sequence of the stages (*āśrama*) and class (*varṇa*) and dwells ever in his own self, to whom the Supreme Light itself is both the Varna and Ashrama, the yogi—he is the Guru.

Who knows the organisation of the Chakras (Lotuses) in the body\* and also the six routes, *adhvāt*, in their order,—he is the Guru.

Who knows the Truth that is born of pure Consciousness, born of supreme Ananda,—he is the Guru.

Who knows the past and the future, Tantra and Mantra, the Doctrines of Shakta and Shambhu and the six ways of *vedha* (subtle impingement)† —he is the Guru who makes the subtle impact.

Who can purify the sixfold Route of Word, Mantra, Kala, Yantra, Tattwa and Guna—he is the Guru.

Who knows well the *vedha*, 'striking', the object, the opposition, holding and releasing—he is the Guru.

Who knows the quintuplet of the states of waking, dream, sound sleep, the fourth (*turiya*) state and what is beyond it—he is the Guru.

Who knows the quartette of what is forming and what is formed, the form and what is beyond form—he is the Guru.

Who knows the fourfold speech, *parā*, *paśyanti*, *madhyamā* and *vaikhari*, he is the Guru.

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\* differently computed by different authorities.

† *varṇa*, *pada*, *kalā*, *tattva*, *bhuvana*, *mantra*.

‡ *Vedha* is of 3 types: *āṇava*, *śākta*, *śāmbhava*; each has again two divisions, *bāhya* and *ābhyantara* (outer and inner).



Who knows the threefold operations of cutting asunder of the bonds, of initiation by subtle impact, of holding in reins the *paśu*, animal,—he is the supreme Guru.

Who knows the mystic meaning of *pada* (station), *pāsa* (bonds), *paśu* (animal)—he is the Guru.

Who knows the triple symbolism of Chakra, Mantra and Puja—he is the Guru.

Who knows the position of the three Lingas of Bana, Itara and Svayambhu\*—he is the Guru.

Who is capable of purifying from the separative (*āṇava*), *kārmic* and *māyic* impurities that render man impure—he is the Guru.

Who knows the Vasanas (habitual impressions) of three kinds, red (*rājasic*), white (*sāttvic*), black (*tāmasic*)—he is the supreme Guru.

Who knows the Mudraṣṭ, Mahamudra, Nabhomudra, Uddiyana, Jalandhara and Mulabandha—he is the supreme Guru.

Who knows the correct classification of the 36 Tattvas† from Shiva to Prithivi in Creation; who knows the Yaga—inner and outer, knows of Time and Existence, the technique of the use of Mantra; who truly knows the state of oneness between the microcosm and the macrocosm, and the constitution of the head, the bones, the hair—their number etc.; who knows expertly the

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\* in the *Anāhata*, *Ajñā* and *Mulādhāra* Chakras respectively.

† postures and gestures.

‡ Shiva Tattva, Shakti tattva, Sadashiva Tattva, Ishvara Tattva, Shuddha Vidya Tattva; Maya, Five Kanchukas, Purusha; Prakriti, Buddhi, Ahamkara, Manas, Five Karmendriyas, Five Jnanendriyas, Five Tanmatras, Five Elements.



84 Asanas (like Padmasana), the limbs of the Eightfold Yoga\*—he is the supreme Guru.

Pity, doubt, fear, shame, disgust, family disposition, caste—these are the eight bonds; bound by these bonds one is a *paśu*. Freed from the bonds one is Shiva; he is the supreme Guru who removes these bonds.

He is the Guru who knows the seal of *yonimudrā*, the revelation of conscious-power of the Maṇṭra, the real form of the Yantra and the Mantra; who knows the four conditions of the mind: dispersed, moving to and fro, distressed, passive and gentle; who knows the fruit of the movement of the jiva in the petals of the seven Lotuses from the Muladhara to the Brahma-randhra; who has received the knowledge of the multitude of Tattvas up to Shiva and Guru in their successive order.

When he shows the Truth, the disciple instantly becomes That and considers himself liberated—such is the Guru and no other.

They are to be served as Gurus who give a spontaneous joy and remove the pleasures of the senses; the others are imposters to be abandoned. The Guru is he who with consideration regulates the disciple afraid of the fear of *samsāra* by means of observances, fasts, rules etc.

Difficult to obtain is the Guru who pleased, gifts to you in the fraction of a second, the wealth of liberation, taking you across the ocean of Samsara.

Difficult to obtain is the godly Guru who gives to the disciple his own capacity in a moment without any ceremony or effort; who

\* Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.



gives instruction in knowledge which instantly promotes faith, is easy and gives happiness of the Self.

He is the Guru who goes on giving knowledge with facility, without strenuous practice and the like, as one moves from island to island.

Difficult to obtain is the Guru whose mere instruction gives rise to knowledge, even as food gives instant contentment to the hungry.

Many are the Gurus like lamps in house and house; but rare is the Guru who lights up all like the sun.

Many are the Gurus who are proficient to the utmost in Vedas, and Sastras; but rare is the Guru who has attained to the supreme Truth.

Many are the Gurus on earth who give what is other than the Self; but rare is the Guru in the worlds who brings to light the Atman.

Many are the Gurus who know petty mantras, medicaments; but rare is the Guru who knows the Mantras handed down by the Nigama, Agama and Sastra.

Many are the Gurus who rob the disciple of his wealth; but rare is the Guru who removes the afflictions of the disciple.

Many are they who are given to the discipline and conduct according to *varṇa* (class), *āśrama* (stage) and *kula* (family); but he who is devoid of all volition is the Guru rare to find.

He is the Guru by whose very contact there flows the supreme Ananda; the intelligent man shall choose such a one as the Guru and no other.

By the mere sight of him whose intelligence is active only till the advent of experience, one attains liberation, there is no doubt of it.



Rare is the Guru who has eaten up Doubt which has engulfed the three worlds with all that is moving and unmoving.

As in the vicinity of fire the butter gets melted, so in the proximity of the holy Guru all sin dissolves

As lighted fire burns up all fuel—dry and moist—so the glance of the Guru burns up in a moment the sin of the disciple.

As a heap of cotton blown up by a great storm scatters in all the ten directions, so the heap of sins is driven away by the compassion of the Guru.

As darkness is destroyed at the very sight of the lamps, so is ignorance destroyed at the very sight of the holy Guru.

He indeed is the Guru who is endowed with all features, knows the way of the Vedas and Sastras, knows the procedure of all means, knows the Truth. For him who is without the Truth, all knowledge of worship, Homa, Ashrama, conduct, askeśis, pilgrimages, observances, Mantra and Agama is fruitless. The steady one comes to know his own self in the supreme Truth that is to be realised in oneself. If one has no achievement oneself, how can he help others to achieve?

He who knows not the reality of Brahman in the form of Mind in himself, how can he give liberation to another?

He who knows the Truth, is the Guru even though he be void of all features. The knower of Truth alone is the liberated and also the liberator.

The knower of Truth makes even the *paśu* understand (the Truth). But from one who is



devoid of knowledge how is it possible to receive the truth of the Self? Those who are instructed by the knowers of Truth become undoubtedly knowers of Truth themselves. Those who are instructed by *paśus* are verily *paśus*. It is only one who is 'struck' (initiated by subtle impact) that can 'strike' others; one who is not 'struck' can hardly be the 'striker.' Only the liberated one can liberate; how indeed can the unliberated be the liberator?

Only the proficient in knowledge can uplift the foolish; how indeed can the foolish uplift the foolish?

Only the boat can ferry the stone across: surely a stone cannot ferry a stone!

Engrossed in the affairs of the world, one obtains no fruit whatever either here or there, getting a Guru who knows not the Truth.

Three are the Gurus among the Shaivas; five among the Vaishnavas; hundreds in the Vedas and Sastras. But in the Kula there is only one Guru.

The Gurus are of six kinds\* :

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\* Different traditions have different classifications of the Gurus. There is for instance one tradition which speaks of twelve kinds of Gurus :

1. *Dhātuvādi Guru* who ensures liberation by making the disciple practice *sadhana*, observances and so on.
2. *Candana Guru* who emanates his high consciousness like the sandal tree giving out its fragrance and imparting it to other trees in its environs. His mere proximity acts for liberation.
3. *Vicāra Guru* who acts on the intelligence of the disciple and leads him through subtler and subtler operations of the buddhi.
4. *Anugraha Guru* who uplifts by sheer grace.



*Preraka*, impeller, who impels interest that leads to initiation; *Sūcaka*, indicator, who indicates the sadhana in which interest has been awakened; *Vācaka*, explainer, who explains the process and its object; *Darśaka*, shower, who shows definitely the working and its aim in greater detail; *Sikṣaka*, teacher, who actually teaches how to do sadhana; *Bodhaka*, Illuminator, who lights up in the disciple the lamp of knowledge, mental and spiritual. Of these, the first five are, as it were, the effects of the last as the Cause. For it is only the understanding knowledge imparted by the *Bodhaka* that brings

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5. *Parasa Guru* whose mere touch, like that of *parasa* (philosopher's stone) transmutes the disciple.

6. *Kacchapa Guru* who redeems the disciple merely by thinking of him, like the *Kacchapa*, tortoise, nourishing its young ones by thought alone.

7. *Candra Guru* whose natural rays melt the being of the disciple in the manner of the *chandrakanta* stone (moon-stone) oozing out at the rays of the moon.

8. *Darpaṇa Guru* who like a mirror reveals the true form (of yourself and the universe) when you meet him.

9. *Chāyānidhi Guru*, whose mere shadow confers divinity on you even as the shadow of the bird *Chayanidhi* is said to confer kingdom on whomsoever falls its shadow.

10. *Nādanidhi Guru* who like the precious stone of that name, which transmutes any metal into gold the moment its sound reaches it, gives Knowledge the moment the call of the aspirant reaches him.

11. *Krauncapakṣi Guru* whose mere remembrance confers spiritual elevation on the disciple like the remembrance by the *Krauncapakṣi* feeding its young ones in a far away place.

12. *Sūryakānta Guru*, whose mere glance burns up the sins of the disciple like the rays of the sun burning cotton and the like when they fall on it through the sun-crystal.



to fruition all that is contributed by the rest. Instigation, inauguration, explanation, direction and teaching would remain barren unless they are taken up and assimilated in the Knowledge that is lit.

There may be many Gurus. But only his feet-sandals are to be worshipped who is competent to perform the *Pūrṇa-abhiṣeka* (ceremony of full bathing).

Having once obtained a Guru who is endowed with features, who cuts asunder all doubt and gives knowledge excellently, do not resort to another. But should you have a Guru who does not have the knowledge and always creates doubt, no blemish attaches to you if you go to another. Like the bee greedy for honey going from flower to flower, the disciple eager for knowledge goes from Guru to Guru.

We may observe here that this freedom to go from Gurā to Guru has its own advantages and disadvantages. Each Guru has his own way of approach and communication. The seeker is the gainer for meeting many who are advanced on the Path. His horizon widens, mind becomes more catholic. But he is disciple to nobody and the responsibility to pool together all that he receives and organise it purposively for his self-advancement lies squarely on his own shoulders. On the other hand if one is fortunate to find the right Guru he takes himself to him *in fullness* and if the Guru accepts him as his disciple, then according to all spiritual tradition the Guru takes charge of his spiritual life. The responsibility rests with the Guru as long as that relation is allowed to continue.



## CHAPTER X

### DIKSHA (INITIATION) \*

It is laid down by the Lord that there can be no *mokṣa*, liberation, without *dīkṣā*, initiation; and initiation cannot be there without a Teacher, hence it comes down the line of Teachers, *paramparā*. Without a Teacher, all philosophy, traditional knowledge, Mantras are fruitless. Him alone the gods laud who is the Guru keeping active what is handed down by tradition, who is well versed in the Mantras and Agamas and guards the way of the *Samaya* (Traditional) Doctrine. Though himself unattached, the Guru, after testing him for some time, on command of the Lord, shall deliver (the truth) to his disciple, in order to vest him with authority. Of him who is so invested with authority, there is verily union with the Supreme Shiva; at the termination of the bodily life his is the eternal liberation—this is declared by the Lord. Therefore should one seek with all effort to have a Guru of the unbroken Tradition born of the supreme Shiva himself.

After testing the disciple in the prescribed manner for the fruition of the Shakti and for happy success, the Guru shall communicate to him the Mantra; otherwise it will be fruitless. If one gives contrary to this requirement, if one receives contrary to it, both he who gives and he who receives shall stand cursed for generations. If, out of delusion, the Guru and the

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\* *Ullāsa* 14



disciple give and receive the instruction without prior mutual testing, they suffer condemnation. So too if the instruction is contrary to the Scripture, both he who gives and he who receives suffer perdition. He who imparts instruction that is not sanctified is a sinner; his Mantra is lost like paddy-seed in the sands. Knowledge of the Mantra never holds in the undeserving; that is why one is to proceed after due testing, otherwise it is fruitless. Initiating according to the tradition, giving its *pādukā* (Mantra) seating the disciple close to oneself, the Guru shall utter the Mantra; not otherwise. The knowledge that is imparted to the good disciple, excellently devoted, shall be according to the scripture and shall be communicated whole i.e. without segmenting it. Whatever knowledge is imparted to the bad and undevoted disciple, it becomes impure like the cow's milk mixed with dog's ghee.

To initiate one who is unfit by reason of cupidity, fear, greed etc. invites the curse of the Deity and what is done will be fruitless. In knowledge and in action, shall the Guru test the disciple with effort for the period of one year or half or quarter. Bring the high to the low, the low to the high, in matters concerning life, money, prostration, commands just and otherwise. He who does not grieve on account of such delusive cruel doings, words corresponding to these doings, frequent partialities, indifferences, several and repeated, whether pulled or beaten, always takes it as the Grace of the Guru. They who thrill with joy, tremor, horripilation and change in voice, eyes etc. at the remembrance of the Guru, in his laudation, in his



audience, in prostration to him, in his service, in calling him and sending him off—they are fit to be inducted in the purification for initiation.

The disciple also shall test the Guru in similar signs of joy etc. in *japa*, *stotra*, *dhyanā*, *homa*, *pūjā* and so on. After knowing his capacity for transmission of knowledge, perfection in the science of Mantra, ability to make subtle impact, one is to become his disciple, not otherwise.

There are those who are competent in the beginning, those competent in the middle and those competent in the end, due to the transmission of the Guru's Shakti; these disciples are called the lowest, the middling and the best respectively.

Those in whom there is devotion at the outset, when they come for initiation but whose enthusiasm cools down soon, are the *ādiyogya*, competent in the beginning.

Those who arrive when the time for initiation is at hand and have neither special nor any knowledge, but whose past is done away with by their devotion, are the *madhyayogya*, competent in the middle.

Those who have no devotion at the outset, who have devotion in the middle and whose devotion is fully grown at the end are the *antayogya*, competent at the end and known as the best *jnanins*.

Instruction, *upadeśa*, is of three kinds: that of *karma*, of *dharma*, of *jnana*. Of these the instruction or path of *karma* proceeds slowly like the ant which takes long to reach the fruit at the top of the tree, proceeding slowly and slowly. The path of *dharma* is like the pace of



the monkey which strains, jumping from branch to branch, and reaches the fruit. The path of *jnana* is like that of the bird which flies straight and rests on the fruit quickly.

Initiation, *dīkṣā*, is of three kinds: initiation by touch, *sparsā*, initiation by sight, *drkṣanjanā*, initiation by thought, *mānasā*—all these three are done without ritual, without exertion.

Initiation and instruction by touch is likened to the slow nourishing of its young by the bird with the warmth of its wings.

Initiation and instruction by sight is like the nourishing of its young by the fish through its seeing alone.

Initiation and instruction by thought (subtle impingement) is like the nourishing of its young by the tortoise by only thinking of them.

The disciple receives the Grace according to the impact of the Shakti, *śaktipāta*; where there is no impact of *śakti*, there is no fulfilment.

Altogether, *dīkṣā*, initiation, that gives liberation is said to be of seven kinds: *dīkṣā* through ritual; through letter; through special emanation (*kalā*); through touch; through speech; through sight; through thought.

*Dīkṣā* is also classified as follows: *samayā*, when it authorises the disciple to help the Guru manually in *pūjā* etc.; *putrikā* when it enjoins on him to perform the ritual indicated; *sādhikā*, when it initiates him in the inner sadhana; *vedhakā*, when it impinges subtly; *pūrṇa-ācharyā* when it vests on one the full competence of a teacher; *nirvāṇā*, when it leads to *laya* through sadhana.

Eightfold again is *dīkṣā* through outer ritual



in which *kunda* fire-bowl, *maṇḍapa*, enclosure, *kalaśa* jar etc., are used; prescribed means are to be adopted for the purification of the body.

*Dīkṣā* of letter, *varṇa* is threefold depending on whether the letters are 42 or 50 or 62. Letters shall be placed on the body of the disciple and withdrawn in reverse order, joining his consciousness to the supreme Self. After withdrawal, the letters are to be again laid on the person of the disciple in the order of creation and as prescribed; so too shall be exercised the Consciousness. The state of godhood full of delight is born in the child (of the Guru). This is the *varṇamayī dīkṣā* which removes all bonds.

*Kalā dīkṣā* is also threefold\* to be done as prescribed. Beginning from the base of the feet up to the knee, it is *nivṛtti kalā*; from the knee to the navel it is *pratiṣṭhā*; from navel to the neck it is *vidyā*; from the neck to the forehead it is *śānti*; from there to the head it is *śāntyatitā*. This is the graded spread of *kalā-dīkṣā*.

Following the order of withdrawal, the knower of the sequence, joins from place to place up to the head. This is the *kalā dīkṣā* of 38 parts or 50. Knowing from the Guru, following the order of creation and withdrawal in the placement of the *tattvas*, one shall center and impinge on the disciple. Then is born the state of godhead and the meeting with the yogins and viras (higher beings). This is the *kalā dīkṣā* which destroys the bonds of the *pashu*.

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\* *ānavi*, *śākti*, *śāmbhavi*, that is to day effectuating through *mantra*, though transmission of *śākti*, through direct impact of the Guru.



Invoking Lord Siva in the hand, doing japa as prescribed, the Guru shall touch the person of the disciple; this is *sparsā dīkṣā*, tactual initiation.

Securing the mind in the Truth, shall the Guru utter the body of Mantras which are expansions of the supreme Truth; that is the *vāg-dīkṣā*, verbal initiation.

Closing the eyes and meditating upon the supreme Truth, with a happy mind shall the Guru gaze well into the disciple; that is *dṛg-dīkṣā*, ocular initiation.

When by the mere look or speech or touch of the Guru, there is an instantaneous Knowledge, that is *śāmbhavi dīkṣā*.

Of two kinds is *mano-dīkṣā*, mental initiation—intense and highly intense, *tivrā* and *tivratarā*. Knowing the sixfold Route, *adhvā*, one shall form in the body of the disciple, the *bhuvana*, *tattva*, *kalā*, *varṇa*, *pada* and *mantra*—from the knee, navel, heart, neck, palate to top of the head.

The wise shall effect the *vedha* (subtle impact) following the method received from the Guru. In a moment will the disciple in bonds get freed from them. This is intense, *tivrā*, initiation yielding liberation.

Merely by remembrance on the part of the Guru, proficient in the *vedha*, the disciple has his sin severed; this is the highly intense, *tivratarā dīkṣā*. Released from external activity he falls on the ground instantly; a godly state arises in him and he comes to know everything. Whatever is there at that moment of impact, he experiences it himself, but on waking up he is unable to speak of that happiness. Struck by



such impact, one verily is a Shiva, he has no more birth. This is the *tivratārā dīkṣā* that releases from the bonds of birth, yields the very state of Shiva.

Of one so struck six are the states described : joy, tremor, new birth, reeling, sleep swoon. These six characteristics are seen at the time of the impact. Wherever be the person so struck, he is liberated ; there is no doubt of it.

Difficult to get is such a Guru who can initiate thus by subtle impact ; difficult also is the disciple fit for it ; it is only by happy conjunction of merit that he is obtained. But this initiation shall not be given to anybody and everybody ; such is the Command.

Duly worshipping the circle of the Kula with appropriate ingredients of Kula worship, the Guru shall show it to the disciple. This is the *kauliki dīkṣā*, initiation of the Kaula.

Filling the mouth with the substance for worship mixed with the five nectarous products of the cow\*, the Guru shall bathe the disciple with it ; this is called the *gaṇḍūṣā dīkṣā*, mouthful initiation.

Dikṣa is again twofold depending on whether it is external, *bāhya*, or internal, *antara* ; the external is *kriyā dīkṣā* (ritualistic initiation) and the other, internal, is the *vedha dīkṣā* (subtle impact).

Purification is twofold, inner and outer ; the inner is effected by appropriate ritual, the outer by *dīkṣā*. By *dīkṣā*, the light of liberation, even the lowest born is freed. Without these two the Kaulika is not liberated.

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\* *kṣīrām dadhi tathā ca ājyam mūtram gomayameva ca pañcagavyam.*



The body as such cannot be purified; nor the *karma*. It is the inner being that is to be processed through the *dīkṣā* of the ageless Shakti that is Kundali.

Though the ritual be the same, these *dīkṣās* work out different results on the meeting of the Guru and the worthy disciple.

As the power of poison is killed by Mantra or by medicine, so does the knower of Mantra sever in a trice the bonds of the *paśu* by *dīkṣā*.

From this extensive bondage *dīkṣā* alone liberates, by pointing out the supreme station, and leads to the ancient divine Abode.

*Dīkṣā*, given according to the prescribed mode, burns up in a moment all ill-omens and great sins in their millions.

That by which the *paśus* (animal men) have their eyes opened and become Shivas, is the *dīkṣā* which liberates from the bonds of the *paśus*.

That which instantly generates faith and conviction is *dīkṣā*; the rest are only pleasing to the populace.

That *dīkṣā* without which there is no fulfilment even with a hundred *upāsanas*, should be obtained from a holy-Guru for the success of the Mantra.

As iron struck by mercury becomes gold so does the soul struck by *dīkṣā* attain to Shiva-hood.

With all *karma* burnt out by *dīkṣā*, all bonds of Maya severed, attaining to the supreme end of Jnana, seedless\*, he becomes Shiva.

Gone is the shudrahood of a shudra, the brahmanhood of a *brāhmaṇa*; there obtains no distinction of caste where there is the effect of

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\* seeds of *samskāra*.



*dīkṣā*. As one suffers sin by looking upon the *linga* as a stone, so to think of the past of one who has been initiated is sinful. As wood, stone, iron, earth, jewel become *linga* when established in sanctity, so too all classes are purified when initiated.

When the initiated is worshipped all stands worshipped up to the Brahman; there is no doubt of it.

For one who is initiated there is nothing to be achieved by tapas, regulations and observances, pilgrimages and regulative controls of the body. But all japa, puja and like activities by those who are not initiated are fruitless like the seed sown on rock.

For one without *dīkṣā* there is neither fulfilment nor happy destination. Therefore with all effort should one get initiated from the Guru.

If a *brāhmaṇa* is initiated later and a low-born is initiated earlier, then the *brāhmaṇa* is junior and the other is senior; this is the verdict of the Shastra. But if one be initiated prior to the Shakti and the son of the Guru, they are still to be adored as the Guru and not disregarded.

If the Guru passes away and the disciple is just initiated, he becomes as if the only son and conducts the full ritual.

One who is initiated properly into all philosophies by the Guru, full of knowledge, is freed and no other.

Before the preliminaries and the Chakra Puja the disciple must be purified by *dīkṣā*; otherwise it will be fruitless.

Primal purification is ordained for *śūdra* and mixed castes; one is freed from sin by using



the water with which the Feet of the Guru are washed, by gifts etc.

The *brāhmaṇa* acquires competence within one year; the *kṣatriya* within two, the *vaiśya* within three and the *śūdra* in four.

The competence of the widow for *dīkṣā* is subject to the consent of the son; of the daughter to the father's, of the wife to the husband's; a woman has no right of her own for getting *dīkṣā*.

As the *śūdra* has no competence to study the Veda, even so he who is not initiated is not competent.

The initiated shall always please his Guru, Guru's wife, Guru's son, adherents of the Kaula Path of Shakti, in the measure of his means.



## CHAPTER XI

### PURASCHARANA\*

Among the various lines of self-elevation prescribed to the seekers of the Truth, the *Kulārṇava* lauds the Japa as the pre-eminent and invests it with the sanctity and efficacy of a *yajna*, sacrifice, for attaining the fourfold object of life viz. *dharma*, Right, *artha*, Wealth, *Kama*, Desire and *mokṣa*, liberation. All other means can be left out and only the means of mantra i.e. *japa* of *mantra* resorted to which is sure to yield success if carried out without blemish. But if it is allowed to be tarnished with fault then its fruit is indeed inauspicious. Japa is the happy giver of enjoyment, salvation, self-fulfilling wish. Therefore practise the Yoga of Japa and Dhyana. All blemishes due to transgressions of rule, from the Jiva up to the Brahmā, done knowingly or unknowingly, are wiped away by Japa.

Should you desire fulfilment in this life ridden heavily with unhappiness, doing Japa of the Mantra with the five-limbed *upāsana* you will attain happiness. Daily *pūjā* at the three prescribed hours—in the morning, noon and evening—*japa*, *tarpaṇa* (offering of libation), *homa* and feeding the Brahmanas is this fivefold *upāsana* called *puraścaraṇa*. If any of these limbs are lacking, make up for it with appropriate increase of Japa as prescribed. For no fulfilment is possible if there be want of limb; hence attempt to set it right by Japa with devotion.



If the Brahmanas be well fed with rice of four kinds and items with the six *rasas*, all will be fulfilled. If by the Grace of the Divine Mother, success is achieved even in one Mantra through the five-limbed discipline, all Mantras yield their fruit. That is to say, for one who has attained mastery over the Truth-force embedded in one Mantra, it is easy to acquire mastery over other Mantras as well, as the Consciousness that is formulated in all the Mantras is fundamentally One. This success in Mantra-sadhana is due to the potency of the Instruction, *upadeśa*, the Grace of the Guru, the intrinsic power of the Mantra and the devotion of the practisant. The Mantra obtained from the Guru who has achieved perfection in Mantra-sadhana works out the fulfilment. Also the Mantra yields early success due to practice done in previous life. Self fulfilling too is the Mantra which is received according to the line of Tradition, with due *dīkṣā*, obtained in the right way.

Innumerable are the Mantras; they but distract the mind. Only that Mantra which is received through the Grace of the Guru gives all fulfilment. Japa of a Mantra heard by chance or seen by deceit or picked up from a sheet, can only lead to disaster. Those who seeing Mantras written in books, practise *japa* of them, commit a sin tantamount to brahmanicide resulting in disease and misery. The holy centre of pilgrimage, the bank of a river, the cave, the summit of a hill, the place of holy bath, the confluence of rivers, the holy forest, the vacant garden, the root of the Bilva tree, the slope of the hill, the temple, the coast of the sea, one's own house—these are the places lauded for



the sadhana of Mantra Japa. Choose any of these or live where your mind is contented.

Japa is praised when done in the proximity of the sun or the fire, Guru moon, lamp, water, cow, a brahmana family or a tree. For purposes of the Japa, the enclosed space of a house is good; better is the dwelling of a cow; still better is a temple and the best is in the immediate presence of Shiva.

Free from foreign elements, the wicked, the wild beasts, free from suspicion and obstruction, dwell in a lonely, holy, cavil free, devout, your own, righteous, opulent, charming, undisturbed place of tapas where dwell the devotees. The knower of Mantra shall not stay where move kings, ministers, officers, nobles. Nor shall he live in sites of *ruined* temples, gardens, houses, trees, rivers, tanks, walls and landslides.

If one does *japa* or *pūjā* without first offering to the Guru who holds the Light, then he takes the fruit and all effort shall be in vain.

The wise shall reject the seat made of bamboo, stone, earth, wood, grass or sprout; it only brings poverty, disease and misery. He shall have a seat made of cotton, wool, cloth, skin of lion, tiger or deer; it brings good fortune, knowledge and increase. And seating himself in an *āsana*—*padma*, *swastika* or *vīra* etc.—he shall perform *japa* and *pūjā*. Otherwise they will be fruitless.

*Prāṇāyāma* shall be joined to *japa* and *dhyāna* in the prescribed manner—with the specifically regulated exhalation, *recaka*, inhalation, *pāraka*, retention, *kumbhaka*, bringing about the 'drying up of the body', 'burning of



the body' and 'bathing the entire body' in the nectar of union of Kundali and Shiva. Pranayama is infinitely potent when combined with *japa* and *dhyāna*. Austerities, pilgrimages, sacrifices, charities, observances are not worth even a fraction of such Pranayama. All sin, mental, verbal or physical, is burnt up in only three Pranayamas. As impurity of the mental is burnt away when it is blown upon, the sins of the senses are burnt out by the control of *prāṇa*. Whatever action is done by one who is purified by Pranayama, that fructifies, undoubtedly, even if done effortlessly. He who does this practice regularly in accordance with the direction in the Agama, attains the state of godhood and acquires perfection in Mantra, *mantrasiddhi*. Seeing him who performs *japa* of the Mantra as prescribed with *nyāsa*, *kavaca* and *chandas*, obstructions flee like elephants at the sight of the lion. But if any one foolishly does the Mantra-japa without taking the precaution of *nyāsa* etc. he is harassed by all obstructions like the infant deer by the tigers.

-While doing the *japa* one may take the help of the rosary, rotating it with one's fingers in the prescribed manner, taking care to conform to the injunction regarding the use of particular fingers for particular purposes.

*Japa* is of three kinds. *Japa* done aloud in the hearing of others is the lowest; *japa* done in low tones, lips moving and which others cannot follow, is the middle; *japa* done mentally without movement of lips is the best. If the repetition is too clipped, it causes disease; if too extended, it causes decay of *tapas*; and when letters are pronounced not distinctly but stuck



to each other, the Mantra does not fructify. *Stotra*, laudation, remembered mentally, the Mantra repeated verbally, are both useless like water in a broken vessel.

Defect in beginning the Mantra (without *pranava*) entails the impurity of birth; defect at the end (without *pranava*) entails the impurity of death. A Mantra contaminated by these two impurities does not fructify. Taking care to avoid both these impurities the Mantra must be repeated in the mind; such a Mantra yields all fulfilment. If one does not know the meaning of the Mantra, the consciousness of the Mantra and the *yonimudrā*, even a hundred crores of *japa* do not lead to success. Mantras whose potency is asleep (i.e. not awakened by appropriate means) do not yield fruit. But those which are alive with their conscious-power give all success. Bereft of this consciousness the Mantras remain mere letters; even millions of repetition do not give fruit. The Truth that manifests when the Mantra is thus articulated properly is worth the fruit of crores of repetitions. When a Mantra alive with consciousness is articulated even once, the knots of the heart and the throat snap, all limbs increase, tears of joy rush to the eye, there is horripilation, the body is intoxicated, speech becomes tremorous. When such signs are there be sure it has been handed down by Tradition.

Some Mantras are defective under certain conditions.\* For him who does *japa* without

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\* The Tantra enumerates as many as sixty of these defects that render the mantra ineffective e.g. obstructed, cunningly lettered, benumbed, reverse-faced, broken, asleep, limbless, inert etc. etc.



being cognisant of these defects there is no fulfilment however much he may practise.

There are ten processes for the eradication of these defects of Mantra : giving birth, giving life, striking, making aware, ceremonial bath, cleansing of impurity, satisfying, libation, lighting, covering in protection. As weapons rubbed on the whetstone get sharpened, Mantras subjected to these processes acquire bloom.

For one who does the *mantra-japa* the Sastra lays down what is to be eaten, what is to be offered, the vegetable, roots, fruit, barley etc.

If any one acquires merit in the way of the Dharma, nourished in body by food and drink from another, then half the merit belongs to the donor of the food and half to the doer. Therefore an intelligent person shall, with all effort, reject another's food during the time of the performance and of ritual for desired ends. The tongue is burnt by the food of another; hands burnt by accepting from another; the mind burnt by (thoughts of) women of others; how then can there be success in the endeavour?

If the mind be in one place, Shiva (passive consciousness) in another, Shakti (active consciousness) in another, and life-breath in still another place, even a crore of *japa* is useless. All should be gathered in one effort. If learning is acquired for the sake of debate, *japa* is done for the sake of another, gifts given for the sake of fame, how can there be fulfilment? If pilgrimage is done for the sake of wealth, austerities for show, worship of deity for selfish purpose, how indeed can there be fulfilment? Fools are they who do *nyāsa*, *pūjā*, *japa*, *homa*, with a body that is unclean; they all are fruitless. If the ritual is done by



one unclean due to faces, urine and other leavings, then all *japa*, worship etc is rendered impure. Him who makes *japa* with soiled cloth, soiled hair, bad odour of mouth on his person, the Deity being disgusted burns up in a moment. Avoid during *japa* all laziness, yawning, sleep, sneeze, spitting, fear, touching of lower limbs, anger. The mantra does not succeed where there is excessive food, meaningless talk, gossip, rigidity of rule, attachment to another, fickleness. Do not perform *japa* with a turban on, with cloak, naked, hair dishevelled, surrounded by retinue, unclean upper cloth, or while impure or while walking. Avoid during *Japa* inertia, grief, useless activity, free imagination and passing of wind. Be calm, be clean limited in food, sleeping on ground, devoted, in full control, free from duality, steady of mind, silent, self-controlled and do *Japa*. With confidence, belief, composure, faith, regularity, certitude, contentment, enthusiasm, and like qualities, do *Japa*.

Success in *japa* lies in his hands who is decked with fragrant flowers, ornaments and clothes. Devoted to the Mantra, with life dedicated to it, with mind centred upon it, wholly given to it, following its meaning and meditating upon it, do *Japa* of the Mantra.

When tired by *japa*, take to *dhyāna*; tired in *dhyāna* take again to *japa*. Of him who does both *japa* and *dhyāna*, the Mantra achieves anon.



## APPENDIX A

### WORD—EXPLANATIONS

The seventeenth and the last *Ullāsa* of the *Kulārṇava* gives interesting derivations of many of the important terms in the Tantra Sastra throwing a flood of light on the height of aim and the exactitude in detail of the wide-visioned builders of this system. It begins with the *Guru-mantra*, the prayer to the Guru :

“Bow to Thee Oh Lord, to Shiva in the form of the Guru, who takest on many forms for the purpose of the manifestation and the fulfilment of the supreme Knowledge; who art in the form of Narayana, who art in the form of the supreme Self, who art the sun dispelling the darkness of all Ignorance, who art charged with *cit*, who knowest all, who art the embodiment of compassion, who art the Auspicious, who givest what is auspicious to all devotees here and beyond. I bow to Thee in front, at the sides, at the back, above and below. As Sat-Chit, ordain that I may ever be Thy servitor.”

*Guru* : *gu* signifies darkness; *ru*, what restrains it. He who restrains darkness (of ignorance) is the *guru*.

*ga* signifies giver of fulfilment; *r*, severer of sin; *u*, Vishnu. He who contains all the three in himself is the supreme *guru*.

*ga* signifies wealth of knowledge; *r*, illuminator; *u*, identity with Shiva. He who contains these in himself is the *guru*.

Because he brings understanding to those who are blind to the Truth of the Self and of the Agamas that are secret, *guhya*, and, because he is



the form of gods like *Rudra*, he is called the *guru*.

*Acārya*: He conducts, *ācarate*, according to the Norm of Truth and establishes his disciples in it—the *ācāra*; and he assembles, *ācinoti*, the various connotations of the Sastras; therefore he is called the *ācārya*.

He who himself teaches all that come to him—moving and unmoving, *carācara*—and who is perfect in yoga of *yama* etc. is called *ācārya*.

*Ārādhyā*: Because he gives the consciousness of Self, *ātmabhāva*, because he has rejected likes and dislikes, *rāgadveṣa*, and because his mind is centred solely in meditation *dhyāna*, he is called *ārādhyā*.

*Deśika*: Because he wears the form of the deity, *devatā*, because he bestows grace on the disciple, *śiṣya*, and because he is the embodiment of compassion, *karuṇā*, he is called *deśika*.

*Svāmī*: Because he exudes his inner, *svānta*, peace, and deliberates on the supreme truth, and because he is devoid of false knowings, *mithyājñāna*, he is called *svāmī*.

*Maheśvara*: Because he is devoid of the blemishes of mind, *manodoṣa*, etc., because he rejects dry argument and the like, *hetuvāda*, because of his likeness to animals like dogs, *śvādi*, and because he is pleasing, *ramya*, he is called *Maheśvara*.

*Srīnātha*: Because he imparts the knowledge of prosperity, *śrī*, and liberation, because he instructs on *Nāda Brahman* and Atman, and because he is an emblem of the blocking, *sthaḡita*, of Ignorance, he is called *Srīnātha*.

*Deva*: Because he crosses the bounds of Space and Time, *deśakāla*, because he has



acquired control *vaśikṛta*, over the world and the jiva, he is called *Deva*.

*Bhaṭṭāraka*: Because he removes the bonds of the world, *bhava*, because of the moon of the form of  $\pi$  (i.e. circular) on his head, because he protects, *rakṣana*, is charming, *kamaniya*, he is called *Bhaṭṭāraka*.

*Prabhu*: Because he deliberates upon the knowledge of the mystic purport of Vedānta and the Āgamas which are well-guarded, *pragupta*, and because he grants enjoyment, *bhukti*, and liberation, he is called *prabhu*.

*Yogi*: Because he throbs with the glory of the Mantra due to the practice of *yonī-mudrā* and because he is adorable by the host of the gods, *gīrvāṇa gaṇa* he is called *yogi*.

*Samyami*: Because he rejects misery due to attachment, *sangaduhkha*, because he is indifferent to the stage of life (*āśrama*) he may happen to be in, *yatrakutra*, because he fastens to the Self in privacy, *mithah*, he is called *samyami*.

*Tapasvi*: Because he meditates upon the Reality of Truth, *tattva*, because he rejects all censure and the like, *parivāda*, because he accepts, *svikāra*, all auspicious doings, he is called *tapasvi*.

*Avadhūta*: Because he is immutable, *akṣara*, excellent, *vareṇya*, because he has shaken off, *dhūta*, all bonds of the world, because he has realised the truth of 'That Thou art', *tat tvam asi*, he is called *avadhūta*.

*Vīra*: Because he is free from, *vīta*, passion, *rāga*, intoxication, affliction, anger, jealousy, delusion, because he is far away from, *vidhūra*, *rajas* and *tamas*, he is called *vīra*.

*Kaulika*: *Kula* is the group born of Shakti



and Shiva; he who knows that liberation is from the *kula* is the *Kaulika*.

*Kula* is Shakti, *akula* is Shiva; those who are proficient by meditation on both *kula* and *akula*, are *Kaulikas*.

*Sādhaka*: Because he gathers the essence, *sāra*, because he treads the path of *dharma*, and because he controls the active senses, *karaṇa-grāma*, he is called *sādhaka*.

*Bhakta*: Because by his adoration, *bhajanāt*, with supreme devotion, with his mind, speech, body and action, *kāyakarmabhih*, he crosses, *tarati*, all miseries, he is called *bhakta*.

*Sisya*: He who dedicates his body, wealth, the *prāṇas* to the holy Gurus and learns, *śikṣate*, *yoga* from the Gurus, is called *sisya*.

*Yogini*: Because she practises the *yonimudrā*, attends upon the Feet of *Girijā* (The Divine Mother), and because of the glory of total immergence without support, *nirlinopādhi*, she is called *yogini*.

*Sakti*: Because dear to hundred, *śata*, crores of the great divine yogini deities and because she grants quick liberation, *tīvramukti*, She is called *śakti*.

*Pādukā*: Because it protects, *pālanāt*, from the blow of misfortune, because it increases what is desired, *kāmitārtha*, it is called *pādukā*.

*Japa*: Because it destroys the sin done in thousands of births, *janmāntara*, and because it shows luminously the supreme deity, *paradeva-prakāśāt*, it is called *japa*.

*Stotra*: Because little by little, *stokastokena*, it causes delight to the mind, and because it ferries, *santāraṇāt*, the laudator, it is called *stotra*.



*Dhyāna* : Controlling the affliction of the senses by the mind, the contemplation by the inner being of the chosen deity is called *dhyāna*.

*Carāṇa* : Because it protects from all malignant results and causes the flowering of what has been done, *caritārtha*, because it takes the form of men and women, *naranāri*, it is called *carāṇa*.

*Veda* : Because it determines the purport of all the communicated, *vedita*, scriptures and of the holy Dharma, and because it is the standard of all philosophies, *darśanas*, it is called *Veda*.

*Purāṇa* : Because it tells of merit and demerit, *puṇyapāpa*, because it dispels evil beings like *rākṣasas*, and because it generates ninefold devotion, *navabhakti*, and the like, it is called *purāṇa*,

*Sāstra* : Because it constantly commands, *śāsanāt*, those who live in the rule of *varṇa-āśrama*, because it ferries, *tāraṇāt*, across all sins, it is called *śāstra*.

*Smṛti* : Because it defines dharma and adharma for those who are single minded due to this remembrance, *smaraṇa*, because it dispels this darkness, *timira*, it is called *smṛti*.

*Itihāsa* : Because it narrates of approved, *iṣṭa*, dharma etc., breaks the darkness, *timira*, of ignorance, and removes, *haraṇāt*, all miseries, it is called *itihāsa*.

*Āgama* : Because it narrates of the course of conduct, *ācāra*, with a view to arrive at the godly goal, *divyagati*, because it speaks of the truth of the great-souled, *mahātma*, it is called *āgama*.

*Sākta* : Because he is adorable by the hosts of *Sākinis*, because he carries across, *tāraṇā-*



the ocean of life, because of the presence of the Supreme, Primal Shakti, he is called *śākta*.

*Kaula* : Because it sets aside the usual stages beginning with youth, *kaumāra*, destroys birth, death, *laya*, etc. and because it is related to the *Kula* without end, it is called *kaula*.

*Pāramparya* : Because it severs the bonds, *pāśa*, because it delights, *ranjanāt*, the supreme Light, *paratejasah*, because it is meditated upon by ascetics, *yatibhih*, it is called *pāramparya*.

*Sampradāya* : Because it is the essence of life in the world, *samsāra*, because it yields light, joy, *prakāśānanda-dānatah*, because it brings fame, *yaśas* and good fortune, it is called *sampradāya*.

*Āmnāya* : Because it is the premier, *āditvāt*, among all paths, because it sets into movement a joy in the mind, *manollāsa*, because it is the cause of dharma in the form of *yajna* etc., it is called *āmnāya*.

*Srauta* : Because he has heard, *śruta*, several mahamantras, yantra, tantra and devata, and because in what he has so heard his being lives unbroken, he is called *śrauta*.

*Ācāra* : Because it embodies the truth in *Āmnāya*, because it affirms the truth with unusual skill *cāturyārtha-nirūpaṇāt*, and because it calms down like and dislike, *rāgadveṣa*, it is called *ācāra*.

*Dīkṣā* : Because it gives the godly state of being, *divyabhāva*, washes away, *kṣālanāt*, the sin, and releases from the bonds of worldly existence, it is called *dīkṣā*.

*Abhiṣeka* : Because it removes the sense of 'I', *aḥambhāva*, churns away all fear, *bhīti*, sprinkles (holy water), *secana*, and produces



thrill, *kampa*, *ananda* etc. it is called *abhiseka*.

*Upadeśa*: Because it is intense, *ulbaṇa*, supreme, *para*, dear to the deity, *devatā*, and because of the impact of *śakti*, it is called *upadeśa*.

*Mantra*: By meditation, *manana*, on the luminous Deity who is the form of Truth, it saves, *trāyate*, from all fear; therefore it is called *mantra*.

*Devatā*: Because it occupies the body *deha*, of the devotee, gives boons, *varadānāt*, calms down the three kinds of distress, *tāpatraya*, it is called *devatā*.

*Nyāsa*: Because it places in the limbs the treasures acquired rightly, *nyāyopārjita*, because it protects all, *sarvarakṣākarāt*, it is called *nyāsa*.

*Mudrā*: Because it pleases, *mudam*, the gods, melts the mind, *drava*, it is called the *mudrā* that is to be shown.

*Akṣamālīka*: Because it yields endless, *ananta*, fruit, completely eliminates, *kṣapita*, all sin, brings gain through letters (of mantra), *mātrkā*, it is called *akṣamālīkā*.

*Maṇḍala*: Because the Dakini who occupies it is auspicious, *mangalativāt* *dakinyāh*, because it is the abode of the host of yoginis and because of its beauty, *lalitativāt*, it is called *maṇḍala*.

*Kalaśa*: Because it has the form of the lotus-seat, *kamalāsana*, because it destroys the lower tattvas, *laghu tattva*, and because it removes, *śamitra*, boundless sin, it is called *kalaśa*.

*Yantra*: Because from all beings like *Yama* (lord of death) etc. and even from all fear it always saves, *trāyate*, it is called *yantra*.



*Āsana*: Because it yields self-fulfilment, *ātmasiddhi*, prevents all diseases, *sarvaroga*, and gives the nine siddhis, *navasiddhi*, it is called *āsana*.

*Madya*: Because it destroys all bondage of *māya*, shows the path of liberation and parts away the eight afflictions, it is called *madya*.

Because it connotes gifting largely, *mahādāna*, because the holy place of *yāga* is the *only*\* place that calls for its use and because it generates the state of Shiva, it is called *madya*.

*Surā*: Because it is betaken by the pleasant-minded, *sumanasah*, because it gives the kingdom of what is desired, *rājya*, and because it gives the form of god, *surākāra*, it is called *surā*.

*Amṛta*: Because it has the form of the moon, *amṛtāṁśu*, because it removes fear of death, *mṛtyu*, because it causes the Truth, *tattva*, to appear luminously, it is called *amṛta*.

*Pātra*: Because the whole universe† itself is what is to be quaffed, *pānanga*, because it upholds the triads and quartettes, *tricatūṣka*, in creation and because it saves the fallen, *trāṇa*, it is called *pātra*.

*Adhāra*: Because it is the form of fire, *āśuśukṣani*, because it is dear to the creator-lord,

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\* mark the emphasis on *eka* (*yāga bhūmi eka kārānāt*): *madya* is not permissible on any other occasion, The only occasion is the sanctified hour of *yaga* within the charged Chakra.

† What is to be drunk is the entire universe, not merely the physical substance which is but a symbol. The individual consciousness shall so enlarge itself as to contain the cosmic extension within its embrace.



*dhātrdeva*, because it guards, *rakṣana*, what is supported it is called *ādhāra*.

*Māmsa*: Because it causes auspiciousness, *māṅgalya*, because it gives the *ānanda* in consciousness, *samvidānanda*, because it is dear to all the gods, *sarvadevapriyattvāt*, it is called *māmsa*.

*Pūjā*: Because it destroys the legacy of previous births, *pūrvajanma*, because it prevents births and deaths, *janmamṛtyu*, because it yields complete fruit, it is called *pūjā*.

*Arcana*: Because it yields the desired fruit, *abhīṣṭaphala*, holds the fruit of all the four classes, *caturvarga*, and delights, *nandanāt*, all the gods, it is called *arcana*.

*Tarpaṇa*: Because to the God that is the Truth, *tattva*, surrounded by His retinue, *parivāra*, it gives ninefold delight, *navānanda*, it is called *tarpaṇa*.

*Gandha*: Because it destroys the affliction of misfortune, deep and boundless, *gambhīra*, because it gives knowledge of *dharma*, it is called *gandha*.

*Āmoda*: Because it causes the birth of all that is based on Smell *āghrāṇana* (i.e. *tattva*, of *prithivi*), shows the path of salvation, *mokṣamārga*, subjugates all cursed grief etc., *daghdaduhkha*, it is called *āmoda*.

*Akṣata*: Because they yield food, *anna*, eliminate completely, *kṣapita*, all sin, and make one identified with That (truth) *Tat*, they are called *akṣata*.

*Puṣpa*: Because it increases merit, *puṇya*, removes the heap of sin, *pāpa*, yield much wealth, *puṣkalārtha*, it is called *puṣpa*.

*Dhupa*: Because it drives out completely,



*dhūta*, the blemish of putrid smell, and because it yields supreme delight, *paramānanda*, it is called *dhūpa*.

*Dīpa*: Because it dispels this extending, *dīrgha*, ignorance, heavy darkness and ego-sense, and because it lights up the Supreme Truth, *paratattva*, it is called *dīpa*.

*Mokṣa-dīpa*: Because it eliminates the darkness of delusion, *moha*, prevents the distress of decay, *kṣayārti*, gives the celestial form *divyarūpa*, and lights up the supreme Truth, it is called the lamp, *dīpa*, of *Mokṣa*, the one means for the achievement of liberation.

*Naivedya*: Because this substance of four kinds, with six *rasas*, gives satisfaction when offered *nivedanāt*, it is called the great *naivedya*.

*Bali*: Because it is dear to the varied, live host of beings, *bahuprakāra*, and because it destroys the sin that is stuck, *lipta*, it is called *bali*.

*Tattvatraya*: By mere service to the Divine Mother the three elements are purified; because it lights up the Truth, *tattva*, the triad, *traya*, is called *tattvatraya*.

*Caluka*: Because it gets the fruit of all the four divisions, *caturvarga*, because it snatches, *luṅṭhita*, from the hold of Ajnana, because it is the root of auspicious dharma, *kalyāṇadharmā*, it is called *caluka*.

*Prasāda*: Because it yields ananda in the form of Light, *prakāśa*, because it yields harmony, *sāmarasya*, and because it reveals, *darśana* the Supreme Truth, it is called *praśada*.

*Pāna*: Because it severs the bonds, *pāśa*, prevents hell, *naraka*, and because it purifies, *pāvanāt*, it is called *pāna*.



*Upāsti* : Service at close quarters as prescribed, by action, by mind, by speech, in all states is called *upāsti*.

*Puraścaraṇa* : Because it is dear to the chosen Deity by reason of its five-limbed adoration, it leads in front of the devotee, *puraḥ carati*, it is called *puraścaraṇa*.

*Arghya* : Because it destroys all sin, *agha*, because it increases wealth and progeney, because it yields priceless fruit, *anargha-phala*, it is called *arghya*.

And finally, the *kṣetra*, the sacred Centre of devotions is not any one particular place but All this that is mobile and immobile, *etat-carācaram sarvam*; He who guards, protects this All is the *kṣetrapāla*, the supreme Guard.











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